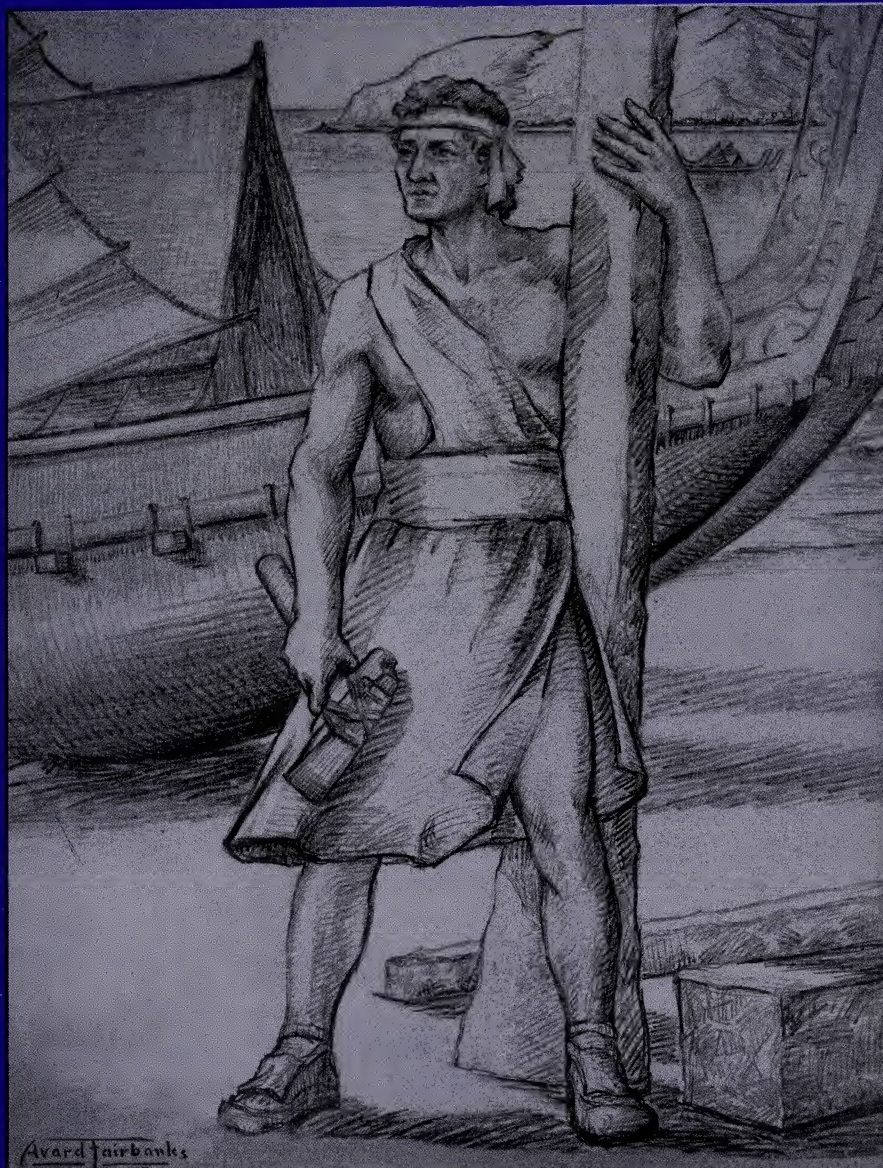


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By DR. FRANKLIN S. HARRIS, JR.

THE water-ouzel, found along many mountain streams and easily identified by its habit of snapping its body up and down with its feet on the ground, is a thrush which is so wedded to water that it won't even fly over land. It walks and flies under water, or waterfalls, to find insect food, holding itself down when necessary by grasping stones with its feet.

THE rafflesia plant of Sumatra has enormous flowers, perhaps the largest known. Since it is a parasite, it has neither stems nor leaves. This giant fungus obtains its food from cord-like parts which enter the roots and trunks of the woody host.

THE legless worm lizards of the American tropics may be as thick as an inch in diameter and two feet long. They move by contracting and stretching their rings just like an earthworm.

DR. C. F. WINCHESTER has found that horses rest better on their feet than they do lying on their sides. It has long been known that horses do much of their sleeping standing up, but the reason seems to be that it is more advantageous in breathing rate and economy of oxygen use so that they use fewer calories.

A peculiar form of breathing has been named for two British physicians, Cheyne and Stokes. In this form of respiration there is a gradual increase in the breathing rate followed by a gradual decrease until breathing totally stops for from five to fifty seconds. It is observed especially in coma, cardiac, and cerebral affections. Climbers at high altitudes are sometimes affected by it. Though annoying, it is neither serious nor weakening.

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FOUR APPOINTED TO GENERAL BOARDS

GENERAL Superintendent Elbert R. Curtis has announced the appointment of Jay W. DeGraff to the general board of the Young Men's Mutual Improvement Association.

Elder DeGraff, a popular fireside speaker, lives at Provo and operates a cattle ranch and fruit farm east of Spanish Fork, Utah. During off seasons he works in Provo. He filled a mission to the Central States from 1940 to 1942. He was student-body president-elect at Brigham Young University when he left to join the U. S. Navy in 1943. He held the rank of ensign at the officers' training school at Columbia University, New York City, when he was released to return to civilian life in 1945.

Since then he has been a member of the Heber Third Ward, Wasatch (Utah) Stake, bishopric, and of the Bonneville Ward, East Provo (Utah) Stake, bishopric, and has served on the East Provo Stake high council.

His wife is the former Clara Jensen of Manti, Utah. They have three daughters and a son.

Elder DeGraff has been assigned to the Explorer committee of the general board.

ber of the National Staff, Boy Scouts of America, since 1941.

He once accompanied George Q. Morris, then general superintendent of the Y.M.M.I.A., on a trip to Hawaii in the interest of L.D.S. Boy Scout work. He has recently accompanied General Superintendent Elbert R. Curtis on a similar trip to the islands. His work concerns itself with Boy Scout activities in Utah, Arizona, Nevada, California, and Hawaii.

Elder Alvord has been active in both the Mutual and Sunday School wherever his work has taken him. At the time of this call to the general board he is living with his wife and two children in Glendale, California, where he is a member of the Glendale Stake high council.

He is assigned to the Scout committee of the general board.



WINNIFRED BOWERS SHELAH WOODLAND

WINNIFRED BOWERS, recently appointed to the general board of the Y.W.M.I.A., was born in Salt Lake City, April 21, 1922, a daughter of Frank B. and Winnifred S. Bowers.

From her youth Sister Bowers has been active in the program of the Church. At the time of her appointment she was activity counselor for the Y.W.M.I.A. in the Garden Park Ward, Bonneville (Salt Lake City) Stake—which position she continued to hold for some time after her call to the general board. Other positions she has held in the Church include: Sunday School chorister, ward M.I.A. secretary, stake drama director. She received a call to the French Mission, where she served as secretary to President James L. Barker and was mission supervisor of the M.I.A.

Sister Bowers obtained her education in many areas of the United States, having attended school in Salt Lake City, Long Beach, and New York City, where she was enrolled in

(Concluded on page 689)
THE IMPROVEMENT ERA



JAY W. DE GRAFF

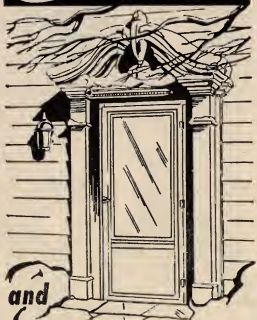


HARRALD S. ALVORD

HARRALD S. ALVORD, deputy regional executive for Region 12, Boy Scouts of America, with headquarters in Los Angeles, has aided the general board of the Y.M. M.I.A. with Scout work at June conferences for several years.

A native of Ogden, Utah, he has been in Scout work for many years. He assisted in organizing the Teton Peaks Boy Scout Council, in Idaho Falls, Idaho, and was a Scout executive of that council for eleven years. He was a member of the Covered Wagon Council at Omaha for five years. He has been a mem-

Beauty



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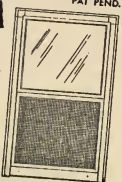
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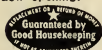
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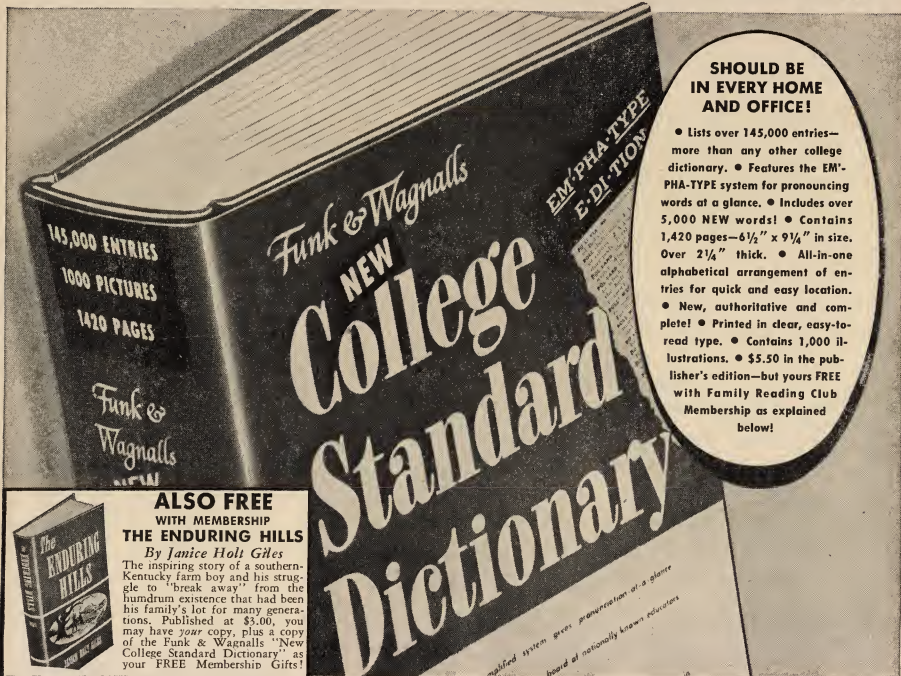
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The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"

VOLUME 53 NUMBER 9 September 1950

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THE COVER

Hagoth, "an exceedingly curious man," has long been the subject of conjecture and speculation among readers of the Book of Mormon. A shipbuilder of note, he launched ships into the "west sea" from which some did not return. Dr. Avard Fairbanks has executed his conception of Hagoth which the ERA reproduces as the September cover.

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THE IMPROVEMENT ERA

RE-EVALUATION— 1950

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

THE announcement by the British labor party on June 12, 1950, that they would not cooperate with the council of Europe in the economic program unifying the French and West German steel industries to some constitutes one of the major disappointments in an era of disappointments. The official statement issued by the government of Clement Attlee is filled with contradictions. It gives lip service to the ideals of international cooperation and economic union. At the same time it represents a retreat to isolationism with the exception that this retreat is not quite so "splendid" as some previous retreats to what was called "splendid isolationism." The laborites have stated that the Schuman plan of French-German cooperation cannot be supported unless all the states of Western Europe are socialized and unless full employment is guaranteed by the fiat of these socialist regimes; furthermore, that such international cooperation is impossible unless there first occurs national socialization.

*THESE
Times*

The party thus rejects the basic premises of the Marshall Plan as embodied in the European Recovery Program, the Foreign Assistance Act of 1948, and the Economic Cooperation Administration. At the same time, the official statement argued for the necessity of continual American cooperation in rebuilding European economy!

If, by the time these words appear in print (they were written June 13, 1950), the opposition has not taken full opportunity to challenge the majority on this statement, and if the labor

(Concluded on following page)

SEPTEMBER 1950

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These Times

(Concluded from preceding page)

party has not fallen on this issue and been replaced by a new cabinet, then the party of Winston Churchill has lost its most strategic opportunity since the last general election.

After World War I, it is curious to note that a conservative British cabinet was largely responsible for defeating the most hopeful development in post-war collaboration—namely, the Geneva protocol of 1924. The Geneva protocol represented, perhaps, the high-water mark of international achievement under the League of Nations system. It had the strong support of the British labor party. A conservative government, with Sir Austen Chamberlain as its foreign secretary, defeated this proposal. In the postwar effort, 1945-50, it is also curious to observe that a socialist government is responsible for projecting nationalism—socialistic nationalism, if you please—into the postwar European picture. It is too early to assess at this writing the full significance of the announcement. But it may mark one of the significant milestones at which the nations of the western world must pause in this summer, 1950, and re-evaluate the state of the world in these times.

In the meantime, the Korean war (commenced June 25, 1950, after these lines were penned) overshadows all current events with the ominous gloom of potential worldwide struggle.

THE TENDER HAND OF AGE

(To Grandmother)

By Georgia Moore Eberling

SHE loved to wander back on time's long trail

To childhood days in distant Tennessee,
To hours all wrapped in golden memory
And dimly seen through time's soft purple veil.

Some paintings in her past were faint and pale,

But singing school, the neighbor's quilting bee,

The tinted hills and clear brooks she could see

In all their pristine brightness and detail.

The skilful hand of that great artist Life
Paints pictures that depict both gold and gray

In faithful tints. The tender hand of Age
Erases somber hues of pain and strife
And makes the brilliant colors overlay

The sable smudges that despoil the page.
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

June 1950

20 THE Presiding Bishop's Office bulletin announced that Marsing Ward, Nampa (Idaho) Stake, has been organized from the independent branch, with Wayne Frank Reece, bishop.

21 THE First Presidency announced the appointment of Evon W. Huntsman of Idaho Falls, Idaho, to preside over the Tongan Mission. He succeeds President Emile C. Dunn. President Huntsman also succeeded President Dunn in the Tongan Mission in April 1946, and served until September 17, 1948.

Old Folks' Day in Salt Lake City marked by an outing for all persons seventy years old or more. The outing was held in Liberty Park.

President Milton R. Hunter of the First Council of the Seventy dedicated the Cranbrook (British Columbia) chapel, Western States Mission.

23 BRIGHAM Young University's annual Leadership Week closed.

25 PRESIDENT David O. McKay dedicated the chapel of the Manchester Ward, South Los Angeles Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the combination Kamas Ward chapel-South Summit (Utah) Stake house.

Richland (Washington) Stake, organized from portions of the Northwestern States Mission and Union Stake. The new stake is comprised of two wards in Richland, and one each in Yakima, Toppenish, Sunny-side, and Pasco-Kennewick, all formerly a part of the Northwestern States Mission; and Walla Walla Ward and Hermiston Branch, transferred from Union Stake. James V. Thompson was sustained as stake president with J. Carroll Bagley and Woodrow G. Barnett as counselors. This, the 180th stake now functioning in the Church, has a membership of approximately 3,180. The organization was effected by Elders Stephen L. Richards and Harold B. Lee of the Council of the Twelve.

Elmo P. Humphreys, formerly first counselor, sustained president of Reno (Nevada) Stake, succeeding President E. Vaughn Abbott. President Humphreys' counselors are William H. Garrett, formerly second counselor, and Vern H. Waldo.

28 THE First Presidency announced the appointment of Edwin Q. Cannon, formerly president of Ensign (Salt Lake City) Stake, as president of the West German Mission with headquarters at Frankfurt-on-Main. He succeeds President Jean Wunderlich whose home is in Alhambra, California, and who has been serving since 1947. President Cannon filled a mission in the Swiss-German Mission, 1907-10. He and Sister Cannon are expected to leave for their field of labor immediately after the October general conference.

A special eastbound train with 218 missionaries left Salt Lake City. They were a part of the 524 missionaries of the Church to go to their fields of labor in June, believed to be the largest number of missionaries in a given month in history.

30 ABOUT fifteen hundred L.D.S. Boy Scouts were in attendance at the national Boy Scout Jamboree at Valley Forge, Pa. Elder Ezra Taft Benson of the Council of the Twelve and President Oscar A. Kirkham of the First Council of the Seventy were also in attendance, Elder Benson to make a statement at the convocation and pageant, July 2, and President Kirkham as a member of the national jamboree staff.

July 1950

1 THE 505-acre Perris (California) Church welfare farm, to be operated by the ten stakes of southern California, was officially opened.

2 LODI BRANCH, San Joaquin (California) Stake, organized from portions of Stockton Ward, with President James Norman Russell.

Manteca Branch, San Joaquin (California) Stake, organized from portions of Stockton Ward, with President Don Nicolaysen.

Dove Creek Branch organized from portions of the Western States Mission to become a part of San Juan (Utah) Stake, with John Wesley Norton as president.

9 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the improved Harper Ward chapel, North Box Elder (Utah) Stake.

Elder Matthew Cowley of the Council of the Twelve dedicated the Paris

First Ward chapel, Bear Lake (Idaho) Stake.

Sherman Oaks Ward, San Fernando (California) Stake, organized from portions of Van Nuys Ward, with Joseph Cottam as bishop.

"A New Witness for Christ," the current Church Sunday evening radio program on KSL, was concluded.

10 THIS week saw the commencement of the first annual Fun-Da-Lay of the Primary Association. The outdoor programs, expected to be presented by July 18, on a ward or stake basis, commemorated the twenty-fifth anniversary of the adoption of the Trail Builder program.

12 THE Church board of education announced plans for the opening of seminaries for high school students in the Los Angeles, California, area, this fall. The school areas which will be included in the system for the coming year are: Inglewood High School for the Inglewood Stake, Monrovia High School for the Pasadena Stake, Los Angeles High School for the Los Angeles Stake, Bell High School for South Los Angeles Stake, and the North Hollywood High School for the San Fernando Stake. Ray L. Jones has been appointed principal, and it is expected that the program will aid more than one thousand L. D. S. students.

It was announced that during the past two weeks a total of 150,000 cans of Church welfare peas had been processed by the Jordan Valley and Salt Lake regions.

President George Albert Smith talked to about one thousand Boy Scouts returning to their homes in Oregon and California from the National Jamboree in Valley Forge, after they had attended a special organ recital in the Tabernacle.

14 ELDER Marion G. Romney, assistant to the Council of the Twelve and assistant managing director of the Church welfare program, announced that the number of man-hours contributed to the Church welfare program in 1949 had increased eighteen percent over 1948. Man-hours donated totaled 753,863 in 1949 and 637,276 in 1948. In 1949, 60,822 persons donated their labor to budget production projects.

During the first six months of 1950, patrons using the library facilities of the genealogical society of the Church increased over the first six months of

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THE IMPROVEMENT ERA

Four Appointed To General Boards

(Concluded from page 682)

Barnard College, Columbia University. She received her A.B. degree in the speech department of the University of Utah, majoring in theater. She also served two years as a teletype operator at Western Union. At the present time she is working towards her Master's degree in theater work.

Sister Bowers' assignment is to the speech committee of the general board.

SHELAH WOODLAND was born in Richmond, Utah, a daughter of Lydia A. Woodland, and the late William T. Woodland. When she was ten years of age, she came to Salt Lake City to make her home.

Sister Woodland's activities in the Church have given her a wealth of experience in every phase of the Mutual program. She began as secretary of the Y.W.M.I.A., became successively, activity counselor, manual counselor, stake Gleaner supervisor, and finally stake president of the Y.W.M.I.A.—an enviable record.

Her professional record is likewise outstanding. In addition to earning her B. A. and M. A. degrees from the universities of Utah and Wisconsin, respectively, Sister Woodland studied at the University of Southern California, and attended for two summers Lloyd Shaw's Square Dance School. She has taught physical education in Utah schools and also in Superior State Teachers College, Superior, Wisconsin. At the present time Sister Woodland is assistant professor of physical education in the department of health, physical education, and recreation at the University of Utah. She also has served on the executive committee of the Utah Association for health, physical education, and recreation, one year becoming its president.

Sister Woodland has been assigned to the recreation committee of the Y.W.M.I.A. general board.

WHY WORRY?

By Inez Clark Thorson

Too late to worry over yesterday,
Tomorrow's dawning, when it comes,
Is but today and that alone is ours—
Why beat tomorrow's worry drums?
SEPTEMBER 1950



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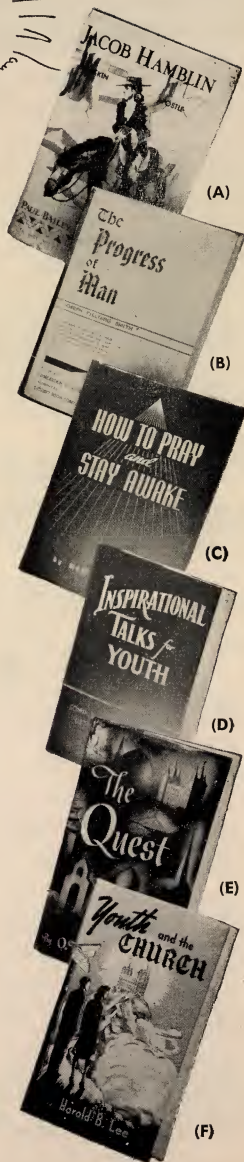
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FRANK SALISBURY, Mgr.
330 Judge Bldg. Salt Lake City

HOW BIG?

By Alfred I. Tooke

"It's a job for a big man, gentlemen," the manager told the Board of Directors. "We'll try to find the right man among our employees. If we fail, we'll have to go outside for one."

A complete and radical change in manufacture had been made possible in one department by a scientist's discovery of a new alloy. It meant great savings in production costs, but there were plenty of difficulties in the way of producing enough alloy of uniform consistency and strength, which was a "must."

Five men were finally selected as possibilities, were told, separately, all about it, then asked if they could handle it.

The first said, "Sure I can! I've handled every job I've been given yet. Of course, with revolutionary ideas like that there could be a hitch or two at the start—"

"Well, I'll let you know, Jim," the manager assured him.

Said the second, "I'll do my best if you appoint me. No man can do more than that."

"I'll let you know, Tom," the manager said.

The third promised to "run it like clockwork if you give me time to iron out the kinks," and the fourth didn't see "why there should be any trouble once you got your crew broke in." The manager said he would let them know.

Said the fifth, "You're right! It's a job for a big man, a bigger man than I am. Once you switch over, the slightest hitch will mean a shutdown while you straighten things out, and I couldn't guarantee that wouldn't happen. You want to be sure before you start. The job could be done, but I couldn't do it alone."

"How could it be done?"

"Well, I get around. I notice things sometimes. I don't know enough about casting, but there's a man in the foundry, hired three months ago, smart as a whip. He's made a study of metallurgy. You could fill his job without trouble and put him in full charge of the casting."

"And then?"

"That heat-treating angle. Ed Dille has his assistant trained to take over his job any time, so you could spare him to supervise the heat treatment."

"Anything else?"

"I have a good all-around knowledge of electrical wiring, but I might have to stop and figure in emergencies. You'd need a fast, sure expert, one smart enough to head off emergencies so there wouldn't be any. That's Al Mason, in electrical."

"Any more?"

"A top-notch expert, available whenever required, to figure stresses for the manufactured products. That would be Slim Peters, in engineering. And that's all."

"And what would you be doing?"

Tim smiled. "Mostly nothing, with those four to help."

"Tim! You said you weren't big enough for the job. When a man's big enough to admit his limitations and ask for help, he's a big man. That's real bigness. I get around, too, Tim; and I notice things sometimes. You're a churchgoer, aren't you?"

Tim nodded. "I have a young folks' Sunday School class."

"Then perhaps I don't need to tell you, but there are quite a few of us in this plant who don't consider ourselves too big to ask God's help with our daily jobs as well as spiritual matters." He rose and extended his hand. "The job's yours, Tim, and the best of luck to you. I'll see that you get the help you asked for."

Yes, Tim was a "big" man. How big are you?

WHERE DID SUMMER GO?

By Gay Winquist

I HAD hoped I might detain her,
But in a flower-smother,
She slipped in through one garden gate
And hurried out the other.

I pursued her up the highway,
Searched the country and the town;
But I only whiffed her perfume,
Caught the rustle of her gown.

THE IMPROVEMENT ERA



—Photograph by Hal Rumel

NEVER OUTGROWN

By Eva Willes Wangsgaard

NO MAN outgrows his childhood loneliness,
For he who dreamed long hours by the sea
Will always find horizons limitless
And hear the breakers of eternity.
While he who watched the endless waves of green
Turn leisurely to gold and break in spray
Of shining grain will have as his demesne
Vast acreage of faith for some far day.
And he who walked through daisied meadow grass
And felt the road dust warm between his toes,
The ward of mountain peaks, though he should pass
Beyond their walls, will take them where he goes
And, looking back, will find his manhood grown
From seed that long ago was subtly sown.



THEIR SEPARATE WAYS

By Berta Huish Christensen

THERE are two selves in me who sometimes meet,
And smiling pass, then go their separate ways.
One is a thrifty maid and all her days
Are duty measured, scheduled, and discrete.
She pins her thoughts to charts and daily needs,
To ruffled curtains, clean and neatly tied.
She counts her rows of bottled fruit with pride
And labels every can of flower seeds.
With oven hot and biscuits feather-light,
What can she care if poets never write!

The other, envious of hours that grow
In duty's patterned groove, would mark the ebb
And flow of seasons by the jeweled web
Of spider lace in gardens and by snow.
She scents the first spring blossom in the air
And fills a wintered heart with early roses;
She knows the hour when the moon-flower closes
And knits a scarf of dawn-mist for her hair.
How can she care—who lives in each return
Of blade and bloom—if sometimes carrots burn!

POPLAR TREE

By Catherine E. Berry

THE poplar tree stands on this plot of ground,
Too small almost to hold its heavy roots—
They lift the frail iron fence that bounds my land,
And send in all directions many shoots.
But upward it has lifted high its head;
Far up above the other trees it rears,
With solemn majesty, surveying all—
A landmark it has been throughout the years.

The wind makes music through its singing leaves
And lifts them up to show their silver side;
I cannot see the topmost swaying branch
When standing at the window—but the wide
And sturdy trunk bears witness to its strength;
Though storms have crashed and thundered,
Winds blown hot,
It stands serene, its beauty unimpaired,
A mighty monarch on a city lot!

HUMBLE-BEE

By Elaine V. Emans

HER pollen-basket's swinging
Slightly, now she's come
To fragrant market, winging
A ribbon path of hum.

And, stocked with dust enough
And nectar, now she goes
To make a golden foodstuff
Out of a crimson rose.

TO SUMMER

By S. H. Dewhurst

LET the spring warm and thrill
Some other heart with the miracle
Of earth's revival, I will not
Be ever much intrigued by what
This adolescent schemer can do . . .
Spring is still but an ingenué!
In light of summer's accomplishment!
Here is beauty to make content
Dreams of the ardent dreamer; here,
Indeed, is charm beyond compare,
Knowing, exciting maturity . . .
Summer's the time of year for me!

IMITATOR

By Marijane Morris

WHOEVER watched a robin build her nest
Has watched an artist deftly weave and plait
Small bits of string, of grass, and with a skill
That man at best can only imitate.
A wild sunflower growing without care
Is grandeur only nature can create;
And moonlight filtered through a spider-web,
Perfection man could never duplicate.

THE OPAL POOL

By Edith Hollingsworth

DEEP lies the pool in woodlands,
And shadows fall upon its surface
Like vagrant thoughts upon the heart and mind.
Fern roots trail white fingers in cool depths
And drowned leaves settle languidly
In mirrored darkness, black as ebony.
Set gemlike in the silver necklace of the brook.
A black opal on a slender chain,
Adorning the bosom of a placid stream:
Beauty in serenity.



DEAD TREE

By Christie Lund Coles

TODAY I saw a tree the ants had killed;
(Or such was the tale which the owner told.)
Millions of ants had invaded and filled
The root, the trunk of this that had been gold
In autumn's hazy weather, had been green
As emerald gems in April's bright debut.
This, whose boughs had held the rain's cool sheen,
Now stands a shell for winds to mutter through.
How much like life the picture seemed to me,
How like a heart that is injured to stand
Against the fierce winds of adversity,
Against despair and ashes in the hand.
Yet, delicate as music faintly heard,
Is felled by small things as a touch—a word.

PREFACE TO JOY

By Dorothy J. Roberts

IN the language of the land there are few words
More beautiful than sorrow; no syllables
wherein
More proud are bent to prayer and more lost
Are led from darkness to the lighted crest.
There is no sound more sonorous or deep,
No rounded utterance so open to reply.
It shapes a hollow shaft in throat and lips
and air
To form a quiet instrument of prayer.
In sorrow the weeping Magdalene once knelt,
The Prodigal bowed within paternal arms;
The vain, in lowliness were born again
To find their wasted measure triple sweet,
And these, the sightless, have been made to see
The heart of wisdom with the husk removed.
Sorrow is the preface to a kind rebirth,
A link to heaven from the wayward earth.

AIRMAN'S CIRCLE

By Janice Blanchard

A telegram! and rain and sun, what weather!
Blending the knife-thrust and old joys together.
She raised her eyes to see a broken arc
Of rainbow with its shattered end in dark
Receding storm clouds, and its base in bright
Sun-swept horizon.

Now her hidden fright
Of death, pierced by the lancet, eased of pain;
And with his eyes she flew in sun and rain
To know the rainbow's perfect round and see
Reunion circling through eternity.

THE IMPROVEMENT ERA

The Editor's Page

By President George Albert Smith

Dedicatory Prayers AT UNVEILING CEREMONIES

Remarks and prayer given at the unveiling ceremonies of the Brigham Young statue, held in the rotunda of the Capitol Building, Washington, D. C., Thursday, June 1, 1950, at 2:00 p.m.

I ESTEEM it a great privilege to be here with you today to meet in the rotunda of the National Capitol of the greatest nation in all the world. We have met here to honor one of our Heavenly Father's most faithful sons. The statue that has been unveiled of Brigham Young is being placed here to honor him and to honor the section of the country that he helped to develop, and it is a significant thing that he should be placed today between two of the statues of Abraham Lincoln, a man that he knew in the state of Illinois before Brigham Young led the people through the wilderness and desert into the mountains to the valley of the Great Salt Lake.

Today I have been asked to join with you in dedicating this impressive statue of a man who offered his all that the principles on which this nation was founded might persist. Not only did he give of himself, but he also encouraged others to do the same. He believed that the Lord had spoken in our day and had revealed to Joseph Smith, his predecessor, that the Constitution of the United States was an inspired document prepared by the very men that had been raised up for that purpose.

No other people have cause to be so grate-

ful to live in a country as the people who dwell here under this Constitution.

Now, if you will join with me, we will offer a few words of prayer.

Our Father who art in heaven, hallowed be thy name, thy kingdom come; thy will be done, in earth as it is in heaven: We, thy children, have met here in this building that has been made sacred to us by the lives of great and good men and women who have served here, and we have come together today from many parts of the country to be present on this occasion on which an honor has been conferred, as far as we can confer it, upon one who has passed to the other side.

We thank thee, Father, for the life of this great character and the blessings that followed his career in mortality. With thy help and guidance he was the means of developing a very important part of this blessed nation.

He gladly and willingly sacrificed all that he had in the East to travel toward the setting sun with his associates and followers and establish a home in the valleys of the mountains and to have as neighbors the wild beasts and the still more savage red man.

He believed in thee, Heavenly Father, and honored thee and the advice that thou hast given unto thy children, as recorded in the scriptures.

Today we ask that thou wilt accept of this

(Concluded on following page)

THE EDITOR'S PAGE

(Concluded from preceding page)

beautiful statue and that thou wilt preserve it from all destructive elements, that not anything may mar it.

We pray that this statue, representing as it does a great people and great principles, may be the means of encouraging others to think of thee and honor thee, our Father.

This work of art, executed by President Young's own grandson and presented by the people of the State of Utah that he was instrumental in founding and developing in the wilderness, is now offered unto thee free of encumbrance. We dedicate it unto thee and ask that thou wilt receive it as a gift from the willing hearts of those who have loved the work and in memory of the man who was honored this day and to the end that it may be pleasing in thy sight.

We ask that thou wilt accept it, for we present it unto thee in the name of Jesus Christ, our Lord, thy Beloved Son. Amen.

Dedicatory prayer of Brigham Young Monument at Whitingham, Vermont, May 28, 1910:

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in heaven: We, thy chil-

dren, have met together on this spot in this wonderful part of the great United States of America. We are here to do honor to one of thy faithful sons who in the past so lived that there are hundreds of thousands of people who honor him and revere his memory.

We are here now to present this monument of granite, the native granite of this great state, that which President Brigham Young himself undoubtedly would choose if he were here, and, Heavenly Father, we pray that thy Spirit may remain here that those who come to read the inscription on the monument may realize that thou art the Father of us all and that he whom we are gathered to honor was one of thy choice sons who was great enough to assume his responsibilities and carry a tremendous load during his long lifetime.

Heavenly Father, we thank thee for our citizenship in this great land. We thank thee for America; we thank thee for this great state of Vermont and the men and women who have represented it down through the last one hundred and fifty years or more. We are grateful for the boys and girls growing up in this state. Father, bless them that they may have a desire to do the things that thou wouldst have them do, so they may grow to be

what thou wouldst have them to be, and when the time comes that thou shalt make thy residence here on this earth, when it shall be the celestial kingdom, grant that all those growing up now will have so lived together with those who have passed on, that their names may all be recorded in the Lamb's book of life, entitling them to an inheritance here in thy celestial kingdom.

Heavenly Father, we pray that thy Spirit may go with us. Bless us as we go from here that we may feel grateful for all thy mercies extended to us, and wilt thou accept of this offering which we have prepared in memory of thy great son.

We ask that thou wilt accept it as an offering from those who love him and appreciate his many virtues. Grant that it may be preserved from the elements, that it may stand here, and that all who come here may feel the kindness of thy presence, Heavenly Father, and enjoy thy Spirit and go forward with renewed determination to be what thou wouldst have them be. To this end and in the authority of the Holy Priesthood, we dedicate this monument to the memory of Brigham Young and pray that thou wilt accept this dedication, Heavenly Father, and fulfil our desires regarding it, and this we do in the name of Jesus Christ, our Lord. Amen.

EVIDENCES AND RECONCILIATIONS

CXLVI

NAUVOO, the city beautiful, was founded by the Latter-day Saints in 1839, nearly ten years after the Church had been organized. The decade had been one of unreasoning persecution of the members of the Church. The forces of evil seemed to be combined against the restoration of the simple gospel of Jesus Christ.

The Prophet, to save his life, was obliged to flee from Kirtland, Ohio, headquarters of the Church where a lovely temple and many progressive enterprises had been built. The Saints as a body were expelled from Missouri, under an "exterminating" order by the governor of the state, despite several

WHY DID JOSEPH SMITH BECOME A MASON?

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

successful settlements by the Church within the state. In seeking a city of refuge, Nauvoo, then a squalid village called Commerce, was founded.

It seems today a marvel that the Church survived under the terrorism that often accompanied the unspeakable persecutions of the Church. Perhaps it is better that they be forgotten. Brigham Young, who, while the Prophet was held in Liberty Jail, led the people out of Missouri, summarized the story in temperate language:

Before the Book (of Mormon) was printed . . . persecution was raised against him (Joseph Smith). . . . Persecution increased. . . . He left the State of New York and went to the State of Ohio. The gospel was preached there, and many received it. A settlement was formed, but Joseph had not the privilege of staying there long before they hunted him so determinedly that he was forced to leave Kirtland and

THE IMPROVEMENT ERA

the State of Ohio. He then went to Missouri. . . . (He) had not the privilege of staying there more than a few months before the cry was raised against Joseph Smith that he was guilty of high treason. This aroused the people and the government of the State; and in October (1838) thirty-five hundred of the militia of the State of Missouri were marched against a few of us in Far West. . . . But the mob continued until they drove the Latter-day Saints out of Missouri.¹

The settlement in Nauvoo was effected in the hope that the people might now live in peace to worship the God of heaven in their own way. There they built well, for soon Nauvoo was the most populous and thriving city in Illinois. But soon after their arrival there, neighbors began to question the doctrines of the Church, notably revelation. The prosperity of the industrious Saints also incited jealousy on the part of those who would not pay the price of toil for success, or who were speculating in lands and other properties. Persecution began to rise there as in other places. Political differences and hopes also entered into the picture.

The Saints knew well enough the sufferings from mob persecution. Joseph Smith, the leader, looked about for means to quell the rising tide of opposition.

Many of the Saints were Masons, such as Joseph's brother Hyrum, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett. These members called attention to the spirit of brother-

hood and brotherly love which are the foundations of Masonic fraternity and which characterize Masonic activities:—as, for example, from this writer,

On the rolls of Masonry, those lodges will stand highest in which not some few, but each and every member cheerfully gives of his time and labors to make the others happier, not some of the time, but all of the time.²

This ideal agreed well with the high ideals of the Prophet. Moreover, it was conceded that many of the prominent and influential men of the state were Masons who could be friends when needed. Association with such a fraternity might help to lessen the mob persecutions to which the Church had been subjected in Ohio and Missouri, so reasoned the Prophet's advisors.

The people of the Church needed friends. The work in Nauvoo would be hindered if opposition to the Church were allowed to grow. The Prophet and his brethren and sisters of the Church had suffered much without cause. They wanted peace. Perhaps Masonry would help. So, in light of history, ran the thoughts of the people.

With the acquiescence of the Prophet, members of the Church already Masons petitioned the Grand Master of Illinois for permission to set up a lodge in Nauvoo. In answer they were granted permission, in October 1841, to hold lodge meetings; but it was March 15, 1842, before au-

thority was given to set up a lodge in Nauvoo and to induct new members. Joseph Smith became a member. At the time of the lodge organization, Joseph Smith received some of the degrees in Masonry. He was never an active Mason. His other work concerned his time and energy. His history shows that he was extremely busy at this time with a multitude of Church problems. Lodge matters would have to be left in other hands.

Meanwhile, large numbers of Nauvoo citizens were inducted into the fraternity. Soon the Nauvoo lodge had more members than all the other Illinois lodges together. It became the largest in the state. In this rapid growth, some lodge errors appear to have been made. These however could easily have been corrected.

However, Joseph's Masonic membership did not lessen the persecution. The religious claims of the Mormons were ridiculed; their political power seemed a threat; and their prosperity nettled the less successful neighbors.

The attempt to win sufficient friends through Masonry to stop persecution failed. The Masons after all were only a small fraction of the people of the territory surrounding Nauvoo. And no one knows with certainty whether any of them took part in the "Mormon" persecutions. The whole terrible affair leading to the assassination of the Prophet and his brother Hyrum was a local affair within the Nauvoo territory, where lived people of many faiths and allegiances.

¹Journal of Discourses 19:60

²Wright, *Indian Masonry*, p. 116, quoted by McGavin, *Mormonism and Masonry*, p. 11





Maori Chief Predicts Coming Of L. D. S. Missionaries

By Matthew Cowley
OF THE COUNCIL OF THE TWELVE

IN March 1881 a convention was called of representative natives of the Ngatikahungunu Tribe of the Maori race for the purpose of discussing political, social, and religious problems of racial importance. The convention was held at a native village near Masterton, New Zealand, in what is known as the Wairarapa district. The meetings of this conference were convened in an historic, native meeting-house, the name of which was *Ngataewaru*, meaning "The Eight Years."

Many of those in attendance were old enough to have seen the coming of the first Christian missionaries to New Zealand, and all were devout adherents to one of the several churches which had already been established among them. Some were Catholic; some were of the Church of England; some of the Methodist faith; and some of the Presbyterian

belief. As the history of Christianity among them was reviewed by the speakers, the question arose as to the necessity of the existence of more than one Christian church—if all Christianity was of Christ, why were not all Christians affiliated with but one church? Why, if prior to the coming of Christianity to their shores, a unity of religious belief and practice obtained, should there now be, with the so-called "greater light," a diversity of belief and a confusion of ideas? It was evident to the native mind in view of the difference in doctrinal and religious profession of the several churches that not more than one of them could be the recipient of divine inspiration nor be recognized as the Church of Christ.

The great native leaders assembled at this convention could conceive of nothing of more vital importance to the well-being of the race than to know the answer to the questions: "Which is the church? Which one should the Maori join so



"Its missionaries will travel in pairs."

there will be once again a unity of religious belief among them? Where was the power of God unto salvation for the Maori race?

The questions were discussed and debated at great length, but the answer evaded them. At last it was moved, and the motion approved, that the all-important question should be propounded to one Paora Potangaroa, the wisest chief and most learned sage among them. To him the question was directed: "Which of the churches is the church for the Maori race? Which of them should we join?"

Potangaroa's answer was one word, "*taihoa*," which means, "wait," or "wait awhile," and which, in this instance, implied that he would answer the question later after he had given the matter serious consideration. The old sage then left the assembly and retired to his own residence, which was nearby. There for three days he was occupied in prayer, fasting, and meditation about the problem which had been presented for his solution. He was aware that the true answer would not come without prayerful meditation and without invoking divine aid. After having been thus engaged for three days, he returned to the convention and addressed his people.

Freely translated these were his words: "My friends, the church for the Maori people has not yet come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit with us in our homes. They will learn our language and teach us the gospel in our own tongue. When they pray, they will raise their right hands." After saying these things, as a partial answer to the question, he called Ranginui Kingi to act as scribe and to write what the chief was about to dictate as a further answer to the inquiry of his people concerning which church would bring salvation to the Maori. That which was written was called by the sage: "A covenant for remembering the hidden words which were revealed by the Spirit of Jehovah to Paora Potangaroa, and which words were proclaimed by him to the people assembled at the 'eight years house' located at the head of the island: and these hidden words of the Spirit were proclaimed on the 16th

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Geyser Flat, Whakarewarewa, North Island, New Zealand.



"Hongi," Maori salutation or welcome.

day of March 1881." In March 1881, when these words of Potangaroa were reduced to writing, the missionaries of the Church of Jesus Christ of Latter-day Saints had not yet come to his people. The "covenant" continues: "First, this is the day of the *fulness* [1881]." Later in the year the fullness of the gospel did come to this people. The missionaries came from the "rising sun." They traveled in pairs. They lived in the homes of

the people. They learned the Maori tongue and taught the people the gospel in their own language. When they prayed, they raised their right hands—all of which Potangaroa had foretold when he told his people that the Church for the Maori had not yet arrived.

Continuing, the "covenant" sets forth: second, the year 1882, he said, would be the year of the "sealing" (or the year they would

(Continued on following page)



MAORI CHIEF PREDICTS COMING OF L. D. S. MISSIONARIES

(Continued from preceding page)

learn of the sealing ordinances). Third, the year 1883 will be the year of "the honoring"—of "great faith"—as it is written: "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7.) The year 1883 was a year of great honor and great faith among the people of Ngatikahungunu, the tribe of the sage and chief, Potangaroa. Members of this tribe joined the Church of Jesus Christ in great numbers, and in doing so, they gave tribute to whom tribute was due; custom to whom custom; fear to whom fear; honor to whom honor. Members of other tribes of the race also joined the Church in considerable numbers during the same year. The "covenant" says further: "This covenant is to be remembered by the generations which follow after us. And the fruits of that which is

set forth above [in the covenant] are—we are the lost sheep of the House of Israel. [We will learn of] the scepter of Judah; of Shilo; of the king of peace; of the day of judg-

ment; of the kingdom of heaven; of the sacred church with a large wall surrounding; of the increase of the race; of faith, love, peace, patience, judgment, unity. All of this plan [contained in the covenant] will be fulfilled by the people of Ngatikahungunu Tribe during the next forty years." Then follows the date "March 16, 1881" on which the covenant was written: and the name of the scribe "Ranginui Kingi."

At the top of the "covenant" is drawn in ink an "all-seeing eye," also a drawing of the sun rising beyond the ocean, indicating the east, from which direction Potangaroa said the missionaries of the true church would come. The words in the covenant, "the sacred church with a large wall surrounding" of which they would learn, are descriptive of Temple Square in Salt Lake City. The drawing of the "all-seeing eye" is also significant in this respect.

Missionaries had been doing work among the people in New Zealand prior to 1881 but only, with one or two exceptions, among the Europeans. It was in 1881, the year Potangaroa said "the fulness" would come, that Elder W. M. Bromley of Springville, Utah, arrived in New Zealand to preside over the mission, and he was told before leaving home "that the time had come to take the gospel to the Maori people."

At the conclusion of the "covenant" it was set forth that all that was written would be fulfilled by the Ngatikahungunu Tribe within the next forty years. Forty years from 1881 would be 1921. During that period of years the only Maori

(Continued on page 754)



Entrance to Maori Pa, Rotarua, North Island, New Zealand.

Waikato carved canoes—taken at Ngaruawahia Hui Tau 1939. These canoes were carved for the 1940 New Zealand centennial.



Editorials

GEORGE F. RICHARDS

ON President Richards' last birthday anniversary, (he was then eighty-nine years old) a friend remarked, "Next year when you are ninety, we must have a great celebration for you." The answer came promptly, "Well, I should appreciate it; but then I may be in another and happier clime." So it turned out to be. George F. Richards, president of the Council of the Twelve Apostles, died on Tuesday, August 8, 1950.

The hosts of Zion, while they

mourn the passing from this earth of their friend and leader, rejoice that he was allowed to be with them so long; and they look with a sense of pride upon the excellence of his life, which proved that man can if he will, live a godlike life.

President Richards' life's compass ever pointed to truth. His hours, during his long life, were surrendered to the teaching and practice of truth. His interests were not divided.

His lineage ran back to the be-

ginning of the Church in this day. His forebears, as his kin of this generation, were pillars of the Church. The Church would have been poor without him and his notable ancestry.

The Twelve and the Seventy, over whom he presided, remember well his meticulous and loving care in meeting the needs of his colleagues and the people of his Church. They are grateful for their association with him.

His family is large—almost a multitude. May the Lord bless them and comfort them as they follow the example of their great father, and joy in life will wait upon them.

To his widow the hearts of Zion's multitude go out in loving sympathy. The Lord continue to bless her.

Praise the Lord for President George F. Richards and his life.

—J. A. W.

WORTHY OF EMULATION

TO LIVE so full a life as President George Franklin Richards, one must have set his goals high and striven to attain them throughout his long, useful period on earth. A member of the Council of the Twelve since 1906, and President of the Quorum since 1945, President Richards has always been valiant in the cause of truth. As President of the Twelve he showed meticulous care in meeting the needs of the stakes and missions of Zion. Like his father and mother before him, he knew the right and never hesitated to speak out in its defense, no matter how unpopular the subject might be. One of his most positive sermons in recent years flayed the bad practice of gossiping.

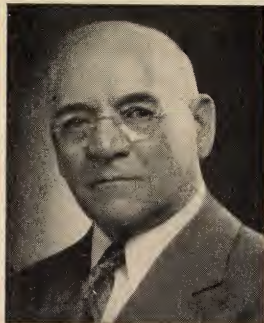
President Richards was born in Farmington, Utah, February 23, 1861, to Franklin Dewey Richards, President of the Quorum of the Twelve Apostles and Church historian, and his wife, Nanny Longstroth Richards, a convert to the Church from England who had come to Nauvoo when she was eleven and who possessed rare qualities of faith, courage, refinement, and intelligence. His parents endowed him with an even disposition, a love for the land and for

people, and a sincere desire for learning.

Elder Richards was one of the earliest graduates from the University of Deseret, later to become the University of Utah. He specialized in English language and literature. Although he was employed for a time by the Utah Central Railroad, his love for farming took him into that profession in Tooele, and he became in addition to a successful farmer and stockman, a businessman, operating a lumber and hardware store also in that city.

Throughout his life he was active in the Church. He served as elder, seventy, high priest, and patriarch, as well as being counselor in the presidency of Tooele Stake for sixteen years.

Ten years after his call to the apostleship, Elder Richards was called to preside over the European Mission where he served for three years (1916-1919). For sixteen years, from 1921 to 1937, he directed the work in the Salt Lake Temple as president. Since that time President Richards served as supervisor of all temples. He also was acting Patriarch to the Church from 1937 to 1942.



GEORGE F. RICHARDS

In addition to his Church work, Elder Richards, prior to his appointment as an Apostle, held honored positions in the community. He was county treasurer of Tooele County, chairman of the school board, and a member of the state legislature.

Alice Almira Robinson Richards, whom he married, March 9, 1882, when he was twenty-one years of age, bore him fifteen children, ten daughters and five sons, thirteen of whom are still living. All of their sons have filled honorable missions, and three of them have served as mission presidents—Joel,

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YOUR AGE... WHAT

By
L. Weston
Oakes, M.D.

years old, and it frightened me nearly to death."

The common notion that one's age is measured by the calendar is not precisely correct. Most of us recognize the fact that many individuals are old at fifty while others go on into their eighties without apparent slackening of ambition or appetite for accomplishment.

Like man-made machines, the human body is endowed with a certain span of activity or operation. Its duration varies according to what one inherits from one's forebears, in rugged or frail constitution, in resistance or susceptibility to disease. So is it shortened or fully lived out according to the care one gives to one's body mechanism and how much of abuse it receives along the way.

The scriptures tell us that there was a time when the average span of a human life was six to ten times as great as it is today. Many factors contributing to our shortened years were lacking in the lives of those early peoples. Innumerable diseases have developed through the centuries—most of

activity. Nervous systems were not subjected to the stress of traffic hazards, movie thrillers, the high speed of mere living.

Aging of a human body involves changes in all its tissues. Such alterations include the laying down of fibrous tissue—that same kind scars are made of—to replace worn-out elastic cells, and other specialized elements which cannot be remade as fast as they are destroyed. Water in the cells decreases. There is narrowing of blood vessels, reducing nutrition to the structures and more slow removing of wastes from them.

Glands of internal secretion begin to falter, at first a little and later a great deal. Their relationship to one another undergoes changes. Heart muscle ceases to have quite the same reserve energy for extra effort or for endurance, and the individual gets out of breath more quickly upon exertion. Because narrowed vessels carry less blood to body muscles, their strength begins to decline. This, too, is promoted by alterations in glands of internal secretion.

As mortals, we are creatures of to-day—even with our dreams of tomorrow. Each of us seems filled with serene confidence that his abilities, his energy, his being accepted on the job will always remain as of now. The possibility of change to his disadvantage appears remote—something affecting only the other fellow.

Then, perhaps with little or no forewarning, each comes some day to realize that he has reached a turn in the road, a place from which the way ahead looks curiously different. It may be occasioned by a break in his health compelling some slowing down or complete change of occupation. Most of us will face such a new prospect with surprised bewilderment.

Recently a vigorous man said to me: "I came for some checking over, mainly as a means of reassuring myself. I have but lately quit the teaching profession and taken over a merchandising business. After I had made the deal, I suddenly realized that I am fifty

THE scriptures tell us that there was a time when the average span of a human life was six to ten times as great as it is today—

them growing out of our gradual crowding together under conditions of civilization. Few of these were operative then. Sugar, in all its complex forms and uses, was probably unknown, except as it occurred naturally in fruits and like foods. Certain narcotic drugs and stimulants to which humanity has become enslaved were undreamed of. Dry, overheated homes, with their poison-laden house dusts, were not yet evolved. Sedentary occupations were not common in those days of physical labor and

MANY factors contributing to our shortened years were lacking in the times of those early peoples.

Digestive organs, from being able to take any kind of meal in their stride, become less capable of heroic tasks, and must be accorded at least a little attention to keep them reasonably efficient.

Owing to a degree of muscular letdown, changes in posture often develop without our realizing them.

THE IMPROVEMENT ERA

Stooped shoulders may go on into a general stooping state. Sagging of the abdominal wall is common, frequently beginning long before middle age. It is favored by a sitting position at work and by

nervous system. This shows itself in two major ways: (1) affecting functions of tissues and systems of the body, and (2) producing changes in emotions and in mental processes.

ARE YOU DOING ABOUT IT?

carelessness as to keeping the muscles functioning. It is said that this has serious consequences in disturbing proper relationship of organs in the abdomen, which in turn affects the heart and great vessels. Some observers have maintained that abdominal sagging is a major factor in the onset of many heart attacks. They feel that consistent attention to keeping a normal tone in abdominal muscles is a distinct help in preventing this increasingly common fatal event.

Change affecting tissues in and

Alterations of the first type operate in slowing down the whole body mechanism. Aging of tissues goes on more rapidly in some organs and cells than it does in others. There are structures that grow old and cease to function by the time the individual is ready to be born. Others, such as some internal secretory glands, seem to have covered their span of activity by the time an individual body has lived one-

EACH comes some day to realize that he has reached a turn in the road.



about the joints bring on mild arthritis, with increasing frequency as age advances. In part, these may result from particular occupational strains, but they are likely to grow worse when one becomes less active and the limbs are allowed to stay in more or less the same position for long hours.

Advancing years, as well as true aging processes, may exert profound influence upon the human

half its normal expectation of years.

Since these latter glands are intimately concerned with production of physical energy, their lowered activity naturally carries with it lessening of body needs for great fuel supplies. There is also slowing of body fires which burned up the heavy meals formerly eaten. This, with the decline of digestive activity already mentioned, would suggest the wisdom

of reducing the amount of food intake as one's labor is diminished. In addition, one should learn to eat simply and avoid those less digestible, palate-tickling viands modern civilization has taught us to consider as delicacies. Sweets, pastries, and other fancy desserts should be indulged in with decreasing frequency and increasing moderation.

Eating of meals late at night to burden a sleeping digestion had best be avoided, and regular habits of elimination encouraged.

As has been indicated, heart and blood vessels undergo gradual alteration which makes some lessening of physical activity with advancing years a positive need. This does not mean that one should abruptly cease heavy physical labor and become sedentary. Neither does it imply that complete physical inactivity, on the part of those of even advanced years, is desirable. Instead, there should be a gradual tapering from heavy work, as one finds that fatigue comes on sooner and more rest is required.

Some degree of regular physical exercise, whether it be walking, working in the garden an hour or two, or just a few minutes of simple setting-up maneuvers, should be a part of the daily routine. This will provide help in keeping joints free, posture good, muscles active, elimination regular, the mind clear, and one's outlook cheerful—all important objectives.

Emotional and psychic or mental changes of advancing years are more complex in their origin. They are also more difficult for the individual to understand and to deal with. Preparation to meet them should begin during one's twenties or thirties. Development of multiple interests in which one may become absorbed is an excellent way of approaching the problem. At the very least it should comprise training for, or engaging in, an interesting avocation that is suitable for one's later years.

With such a provision one will welcome relief from the arduous duties of regular occupation as a boon. There will be no physical and mental depression over sudden realization that one is to be relegated to the retired group. Achieve-

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YOUR AGE—WHAT ARE YOU DOING ABOUT IT?

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ment in the fascinating and less strenuous field beckons a new zeal, and the individual steps eagerly out of the old working mold into a new one. Actually he is being graduated to some anticipated reward, rather than discarded to boredom and discontent.

The particular nature of this avocation, or of these multiple special interests, must depend entirely upon the likes, abilities, and special environment of the person concerned. Only the one involved can make the final selection.

A great variety of activities will be found available, if one but studies the problem with one's own desires and preferences in mind. Choice will be easier to make, if one begins early in life the preparation of this bridge to happy older years. Nor does it imply need for any considerable extra funds. Happiest of all selections will be something an individual has a deep interest in but has little time for while working at his regular occupation. It can be developed by reading, gradual accumulation of needed equipment, and some dabbling in it as one goes along, until the anticipated time when one may step off into full enjoyment of its fascination.

Some individuals have always had a hankering to grow beautiful flowers, others to engage in such skilled handicraft as cutting and polishing of semi-precious stones, basket weaving, leatherwork, cabinetmaking, lathe work. Some love sketching with pencil or brush; some wish to write. There is almost no limit to the scope of possibilities.

Where no preparation has been made for the time of retirement from one's occupation, there usually comes a day when the realization descends that one's day of full productivity, one's useful ability on the job is running out.

It seems natural for humans to think that only the other fellow will grow old. Thus, when a person senses that his years are beginning to sit heavily upon him, he may suffer deep emotional pangs. At first he is likely to argue in his mind that with him things are different. He is not old, even at that

age and can still do his work as well as ever. Perhaps he can, too, but this is a young man's world—in industry. However senseless it is to set every man on the retired shelf at so many years, youth will be served. Possibly, too, it is better so, for the wisdom of older heads is needed to control the world's doings, and they should be freed of strenuous demands that they may meditate and crystallize the wisdom of experience to guide those who come after.

Still, all are not fitted by nature with the inspiration and mind of a Lorenzo Snow, a Brigham Young, a Bernard Baruch, or a Thomas Edison. Many are almost pitifully devoid of resources within themselves to meet the dilemma of enforced release from that habitual routine by which they have lived for many years. Unless some substitute can be found, they soon fret themselves into petulant old age or, more commonly, into the grave.

If the preparation was made along the way for this inevitable situation, the person lessens his activity in one field by expanding it so naturally in another that the transition brings only a feeling of going on a vacation.

Where no plans have been worked out, one should begin by thinking the thing through and paying some attention to certain simple rules of hygiene concerning this time. Among the most important are:

1. Never cease to look ahead and to anticipate the future with its promises—that is a quality of youthfulness.

2. Choose some activity in which you are interested and begin plans to get into it at once—something in which you may achieve *creative* results. This may be some different kind of employment, a hobby, writing, painting, gardening. Some individuals, because of physical disability, or from sheer bewilderment, seem unable to find themselves and to begin anything constructive. They can seem to think of nothing they can turn to, and are likely to fall into depression and listlessness.

In such a situation one's Church membership may prove an even greater blessing than usual. None

of us knows enough about Holy Writ or about the gospel, and systematic study of the scriptures is a most fascinating privilege. Perhaps you are unaccustomed to study and do not remember what you read. This can be helped by keeping pencil and notebook handy and making notes or indexing the things read so you can return to them.

No Latter-day Saint should ever suffer for want of something to do. No organization in the world has so much useful and joy-inspiring work for its members. If you doubt this, enlist yourself in some phase of the vast missionary service, such as a stake mission, or working with adult members of the Aaronic Priesthood. There is endless labor to be done and pitifully few workers to cover it all. Perhaps you feel reluctant to start out in missionary service. Then go to your bishop and tell him you are available to help where he needs you. There are few bishops indeed, in the Church of Jesus Christ of Latter-day Saints, who do not need laborers in their wards.

3. Daily attend to some degree of physical activity to keep the body fit, posture erect, joints working, elimination regular, and general body tone up.

4. Attend cultural activities, as musical feasts, plays, socials, lectures, to preserve a keen enjoyment of such growth-promoting experiences.

5. Do some form of creative work each weekday for the joy it brings, and *you will not envy anybody anything!* Remember, you are never too old in years to learn and to grow!

6. Don't be afraid to adopt new things. If you are afraid of the new, you are old!

7. Avoid ever feeling sorry for yourself. *Self-pity is the most deadly poison you can indulge in.*

8. Remember that this is our probation, and those years that fall in what has been called middle and old age are given us for a definite purpose to ripen and crystallize our experiences into wisdom. Only by making good use of them can we produce the contribution expected of each of us to His work among the children of men—our brothers and sisters.

Homemaking— A Career

By Janice McCune Romney



I CAN'T honestly say that my interests have always been domestic—in fact as a small girl I was one of the worst tomboys in the neighborhood. Even in junior high school I had wild dreams of becoming a spy or an archeologist. However, as I gained more social and emotional maturity, I realize that my basic aims and goals were to continue the love and security I had known in my parents' home, in a home of my own. With this insight into my personal needs came the realization of the far-reaching effects of the democratic family unit—the basic unit of democracy—the development of children into intelligent new citizens. Thus my goal was two-fold: personal development and the role of a contributing member to society; and I realized that for this goal specific training was as necessary as for any other profession. Indeed, is training not the greatest need in the world today?

The majority of my friends took advantage of the home economics courses in junior high school and high school. At that time, these were only one course in cooking and one in sewing, with little homemaking. When it came time to decide upon a college major, many of them felt that they had taken all that home economics had to offer. Some of the girls felt that they could gain the additional home economics knowledge they needed when they married—but they were very short-sighted. Others felt that they might never marry, that they wanted to pursue another career. However, I am sure that many of these girls will marry, and if they don't, they will want a home of their own and a nice one, though it may be a small apartment. Home economics has much to offer these girls, especially with their limited time for home-

making; and for those who do marry its value is beyond measure.

Home economics comprises so much more than just cooking and sewing. I should like to enumerate some of the courses offered and required of the girls in the home economics department: family relationships, child development, parent-child relationships, marriage and courtship (which is undoubtedly one of the most popular classes on the campus for both boys' and girls), textiles, dress design, pattern making, textile chemistry, chemistry of foods, human nutrition, home management and budget planning, bio-chemistry, upholstery, home planning, and interior design. Some of the required classes taught outside of the department are: business economics, psychology for child development majors, sociology, heredity, biology, plus so many hours elected by the individual in various other departments as art, English, history, philosophy.

Perhaps one of the most valuable contributions gained from my home economics education (other than the specific knowledge acquired in various studies) was confidence in myself. When I was first married, the thought of housekeeping and managing, budget planning, food preparation, and the social and psychological adjustments to be made did not frighten nor alarm me. I had already practised and solved many of the problems to be confronted in my various home economics classes. Through studies, class discussions, and readings in the "family relationship" and "marriage and courtship" classes, my husband and I were able to solve many of the adjustments and difficulties of most "young marrieds" in our engagement period. Those that we did have to face after we were married, we faced together honest-

ly, secure in our feelings of working together with the same ideals and philosophies, and knowing where to go to find help should we need it. These qualities of confidence and security strengthen with time, and therefore establish an emotional stability early in marriage.

I have witnessed the value of being prepared and confident again as a mother. The confidence of the parents is reflected in the child, giving him a feeling of security and "belongingness." Some say that when a new-born babe is placed in its mother's arms, the mother knows instinctively how to care for it. In many hospitals, penal and mental institutions throughout the world the authorities state that most of the difficulties trace back to early childhood days and to the lack of correct guidance by parents. I, for one, am surely thankful for my child-development training in learning to handle the various growth patterns and routines of early childhood. The young mother must realize the importance of the very first few months and years of life in the development of most of the habits, attitudes, and personality traits.

It is a well-known fact that people enjoy that for which they are well-trained and in which they possess some skill and accomplishment. Those girls who are well-trained in home economics, who have learned the quicker and more efficient methods of homemaking, are certainly not bored with it. Rather they enjoy and find a deep interest in it. Homemaking presents a challenge to them. Not only must

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HOMEMAKING — A CAREER

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the well-trained homemaker accomplish domestic tasks, but she must be a businesswoman, diplomat, dietitian, interior decorator, nurse, Emily Post, and teacher. She should bring art and culture to her family and should be an example of good neighborliness and getting along well with others. Girls trained in home economics are aware also of the everchanging needs and methods—they know where to go to find additional information thus making their education dynamic rather than static. In the last analysis, I have found that I am aware of home economics as such. By this I mean that through quicker, more efficient methods I have enabled myself to practise:

1. Economics of time—I find budgeting time equally as valuable as budgeting money. I developed a method to help me do this when I was married. I made a list of all my household duties, jotting down new tasks I came across that I hadn't thought of. I then divided these duties into monthly, bi-weekly, weekly, and daily duties. These are next plotted on a calendar chart along with a tentative time schedule for each day. Thus I have before me a systematized work plan for the month. I know each day just what I want to accomplish; there is no wasting of precious minutes wondering what to do first, and my work being organized leaves no tasks undone; each thing is cared for as it needs attention. To many this may sound like fuss and bother; however, the small amount of time spent in forethought is little indeed compared to the value received. In saving time we acquire more leisure to be spent with our family, community, and avocations—all of which aid in making us more interesting individuals.

2. Economics of labor—Here the keyword is efficiency. By efficiency I mean, "accomplishing the greatest amount of work, in the shortest time possible, with the least effort." The economics of labor—efficiency!

3. Economics of the family budget—stretching the dollar to the "nth" degree. Every class in home economics teaches in one way or another how to make the income

do more than average: wise planning and buying of foods, clothing, furnishings, and all household items; a consideration of quality as well as quantity.

In looking back over the years, I see now that I didn't gain my liking for homemaking entirely through college courses. My own home was a contributing factor, but that alone would not have given me the proficiency I now possess. Also helpful were the first few classes I took at junior high school. Here some of the seeds were planted as were more in high school. However, as I remember there were no basic courses required in family relationships, child development, marriage and courtship or true home management in either junior or senior high school. This to me is a great mistake since so many young people marry with only high school training or less. Future homemakers who end their schooling with high school graduation, without electing

PARABLE OF THE TALENTS

By Virginia D. Randall

Two dreamers saw within their dreams
The selfsame dream one night.
A heavenly city flourished there,
Aglow with lambent light.
No sign of slums or poverty,
Its streets were well-devised;
Its children played in flowered parks,
Its labor organized.

Both dreamers woke—the vision fled,
And both looked out on grime,
A city filled with selfishness
Of filthiness and crime.
One dreamer hid his head and cried
And tried to dream again,
Attempting to return once more
To lands beyond his ken.

The other dreamer took his pen,
And while the dream was new
Recorded memories, drew up plans
For architects to view.
He gathered money from his friends;
He hired workmen too;
And soon a city sprang up there
Just like his dream came true.

Majestic temple spires drew
The happy flock to pray.
The first man came and marveled long
Then slowly walked away.
His dream had yielded naught to him
But bitterness and pain;
The second man built on the dream
For other people's gain.

or being required to study and to learn to enjoy courses such as family relationships, child development, home management, courtship and marriage, have missed their greatest opportunity for making a happy and successful home. The schools should provide such courses for the many, not only for the few who elect them. A knowledge of family relationships is just as necessary for boys as for girls. Thus fundamental ideals may be assimilated into everyday living over a period of years until they become a part of the person. This training is fundamental to success in life; with it there would be fewer divorces and "broken homes."

It has been my personal observation that among my friends who have been married for three or four years, those wives who have worked all the time (I speak now of instances where it has been a matter of choice not necessity, for the husband's wage is equivalent to that of most family men of moderate means) are not any farther ahead, if as far, materially or emotionally, as are those couples where homemaking has been the wife's only occupation. In trying to analyze and understand why this should be so, I have observed the following factors: these couples eat out more often; they have less time to plan their buying and spending, and therefore there is more waste. The wives are usually downtown more often, and the temptation to buy unneeded items is greater. Many of them employ a cleaning woman or other help. They have to pay for carfare and lunches. All of these seemingly unimportant little details when added together total quite a sum, not to mention worn tempers and frayed nerves when both husband and wife come home tired from a day's work.

In conclusion, may I say that I realize more fully each day the values of daily practice and experience; book learning is by no means a substitute for them. However, the three working together in harmony are the intelligent, the modern foundation for a homemaking career. They pave the way toward better homemakers, happier families, and a finer America and world.

The SEARCH

By Esther M. Douty

Two of us were sitting against the wall watching the dancers at the high school Prom—myself and Maida Ward. I was there because I had strained my ankle, and Maida was there because—well, because she was Maida.

She turned a shy smile on me, "My, I'm glad you're here to keep me company, Francie. I hate sitting by myself like this."

"It must be dreadful, Maida. Honestly, I don't see why you come." I didn't mean it the way it sounded, but then we were all of us too frank with Maida, just why I don't know, except maybe that she never fought back. Usually, she didn't seem to mind our remarks.

But this time her big nose reddened. She ran a nervous hand over her limp, straw-like hair. "I wouldn't come, but Mother makes me." Her light blue eyes with their stubby lashes followed the dancers.

"Francie," she kept her gaze away from me, "do you think I'm downright ugly? I mean, do you think I could ever be attractive enough so that some man would want to marry me?"

I looked at her big, square body, the awkward slump of her shoulders, and, for all her bigness, the shrinking timidity of her. Poor Maida! She didn't have a chance. Not when everybody had called her "that awkward looking Ward girl" for so long she knew it, too.

But I couldn't tell even Maida that, not when her eyes, fixed on the distant wall, were showing how starved she was for some word of approval.

"Of course you can be attractive, Maida," I said firmly, "if you would just fix yourself up a little."

She turned to me then, her face flushing with eagerness. "Why, Francie, I believe you mean it." She gripped my hand hard. "Francie, I'm going to do it. I'm going to make myself pretty. Some day those boys out there who won't even give me a tumble now will beg for a date. You just wait and see, Francie."

I tried to keep the pity from showing in my smile. "That's the



He turned toward us, his eyes "homing" first to Maida.

way to talk, Maida. You'll show them, all right."

We were graduated from high school the next week. Maida left town, and I didn't see her for two years. Then one day the telephone rang, and a vibrant sweet voice said, "Francie, this is Maida Ward. I'm back in town for awhile. I'd love to see you."

"Why, of course, Maida, I'd love to see you, too." I wondered at the assured ring in her voice. She had always sounded like such a scared little bird.

SHE came striding buoyantly up the walk. The change in her voice was nothing compared to the change in the rest of her. That square, clumsy shape was gone. Stunning was the word for her figure. Her hair was wheat-colored and lustrous. I suppose her nose was still big and her eyes still small, but people would never notice. Their glance just couldn't get past that alive look on her face.

"Why, Maida," I gasped, "whatever have you done to yourself? You're marvelous."

She laughed, richly. "Thanks, Francie, I owe it all to you. You were the one who got me started. But I've really worked. Exercises and dieting and voice training and

poise and styling and all the rest of it. It's been hard. Francie, do you really think it has been worth it?"

Odd that she seemed to need my reassurance. For just a tick of time, the old Maida stared out at me, pathetic, uncertain.

"Been worth it?" I said, wishing I had half her glamor. "I should say so! Remember what you said at the Prom, Maida? I hope every one of those boys gets a look at you."

Maida smiled, pleased. "Well, a few of them have—and they've asked me for dates." She looked off into the distance. "It's wonderful for my morale, Francie, but they don't interest me any more."

I sneaked a quick look at her engagement finger. It was bare. "You mean—there's someone special, Maida?"

She sat very still, her eyes lowered. "No, Francie, there isn't anyone. Not yet. It may sound silly to you, but I'm waiting for the perfect man—the man perfect for me, I mean."

"How will you know he's perfect, Maida?"

Her blue eyes swept to mine, but I couldn't understand the expression in them. "I'll know," she said almost sadly. "You see, Francie," she began—

Then she laughed abruptly and stood up, shaking that glorious hair and looking confident and poised again. "No, you wouldn't see. You couldn't." She patted my cheek in an effective woman-of-the-world style, and was off down the walk with that new beautiful stride of hers.

"Can you imagine," our little clique said again and again, "Maida Ward, of all people, turning out like that? Why, she's like a queen." Then the inevitable question, "I wonder whom she'll marry?"

I wondered too. Maida went out with them all, all those former classmates who had considered her a great joke, and one by one she discarded them, gently though. Then after awhile, she went away, and the talk died down.

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Lehi

IN THE DESERT



IX

A WORD ABOUT PLATES

WE have seen how the ruler of Tyre, to score a point in bargaining with Wenamon, had his family records and accounts brought out and read to him. In the Amarna tablets the *Rabu* of one small Palestinian city writes to a neighboring prince: "But now behold (note the Book of Mormon style) the king causeth that his true city should go from his hand; let the king search in the tablets which are kept in the house of his father, and learn whether the one who rules Gubla has been his true servant."²⁹² Here as in Tyre the records were kept at the house of the ruling family; even in distant Rome in the time of Lehi the records from which the later annals were composed seem to have been preserved on tablets in the houses of the leading families.²⁹³ By that time the practice seems to have been universal around the Mediterranean. Where the record was one of real importance, plates of copper, bronze, or even more precious metal were used instead of the usual wooden, lead, or clay tablets. One of the most recent finds of this type from Palestine is "a copper or bronze plate" in Hebrew, dating from the twelfth century B.C.,²⁹⁴ containing a message "of entirely secular, profane character," but "which must have seemed important enough to be engraved on the dur-

able, though 'impractical,' material of metal."²⁹⁵ More precious documents, such as the famous treaty of 1278 between the kings of Egypt and the Hittites, were kept on silver plates, while the royal record of the deeds of Darius deserved nothing less than gold. The mysterious "reformed Egyptian" texts from Byblos are on bronze plates, and the Demotic Chronicle of Egypt was kept originally on plates. Significant in this regard is Idrisi's account (1226 A. D.) of the excavation of the tomb of Mycerinus, the builder of the great Third Pyramid. Idrisi reports that all that was found in the tomb was a blue sarcophagus containing "the decayed remains of a man, but no treasure, excepting some golden tablets, inscribed with characters of a language which nobody could understand." The tablets were used to pay the workmen, and the gold in each of them was worth about two hundred dollars.²⁹⁶ We leave the reader to speculate on what might have been written on those plates of gold which one of the greatest of Pharaohs apparently regarded as the greatest treasure with which he could be buried.

From an unexpected direction comes new and possibly significant light on written plates. Of recent years a considerable number of copper plates, inscribed, perforated, and linked together with metal rings, have turned up in India.²⁹⁷ Typical of these (except that they are narrower than most) are the Kesarabada Plates:

"The set consists of three copper plates strung together on a copper ring . . . the circumference and diameter of the ring are about 7.4" and 2" respectively. . . . The plates measure roughly 7.5" in length and 1.5" in breadth each. The corners are rounded off. . . . The plates con-

tain to their proper right hand a hole having a diameter of 1/5" for the ring to pass through. . . . All plates are written on both sides."

The date of these plates is about 324 A.D. The contents, a charter of royalty stating the conditions under which the country shall be governed. Further east, but still within the sphere of Indian culture, inscribed plates of the same type, but which no one can read any more, are "handed down from father to son as ancient charms of supernatural origin,"²⁹⁸ showing that the tradition of the importance and significance of the plates survived after the knowledge of reading them had perished. Among the Karens such a plate, formed of "two kinds of plates welded together back to back," the one of copper and the other apparently of gold, was "the talisman by which the chief held his power over the people,"²⁹⁹ who thereby preserved in superstitious form the knowledge that the plate was actually a royal charter to begin with.

Now Hither India seems to be far removed indeed from the cultural world of Lehi, yet the fact is that the writing on all those plates actually came right from that world. It is now known that the script of India was derived from Aramic and Phoenician forms in turn derived from Egyptian. Since the oldest writing in India is that found on the plates, it is at least probable that they preserved not only the earliest script but also the form in which the prototype of that script reached India: The people who introduced the Semitic alphabet to India were people who kept their records on plates bound together with rings, a form preserved by the Indians themselves in their oldest and most sacred records. The case of the Karens is par-

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ticularly significant because those people have displayed such astonishing cultural affinities with the Jews that some observers have even claimed them to be of Jewish origin.³⁰ If that is so, their history must have paralleled Lehi's in more ways than one. Many chapters of the Diaspora remain to be written. At the very least the Indian plates bear witness to the importance of the linked-plate type document in ancient times.



—Religious News Service Photo
Eastern tongue of the Red Sea, near Eziongaber, in the land of Edom.

Nephi was much impressed by Laban's sword:

the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and . . . the blade thereof was of the most precious steel. (1 Nephi 4:9.)

Such ceremonial swords and daggers with hilts of finely worked gold have been common in the Near East throughout historic times. Many exemplars from Egypt and Babylonia repose in our museums,³¹ and the Arab princes still wear them as a badge of nobility.

"Precious steel" is an interesting term. Wainwright has pointed out that from the earliest times the Egyptians made swords of meteoric iron, which was of course very

valuable—far more "precious" than gold.³² The recently-discovered sword furnace at Gerar vindicates not only the Bible, which had long been thought to be in error on the matter of iron weapons, but the Book of Mormon as well.³³ The famous Damascus blades are of unknown antiquity; their steel, of fabulous quality, was always made of meteoric iron, according to Jacob—an indication of very ancient origin.³⁴ Even in modern

(*Metall von Himmelsfarbe*),³⁵ which may well have been steel. Ceremonial swords in very old Egyptian tomb painting are colored blue to represent either iron or steel, according to the same authority.³⁶ While the problem of the origin and age of iron and steel remains unsolved, every step in the last forty years has been in the direction of proving a much greater antiquity and much more widespread use of those metals than was formerly believed to be possible.

How Nephi disguised himself in the clothes of Laban and tricked Laban's servant into admitting him to the treasury is an authentic bit of oriental romance, and, we must repeat, of history as well, for such things did and do happen. During World War II just such melodramatic bluffing proved highly successful on innumerable occasions, effecting thousands of escapes from a watchful enemy.

When Zoram, Laban's servant, discovered that it was not his master with whom he had been discussing the top secret doings of the elders as they walked the outskirts of the city, he was seized with terror. In such a situation there was only one thing Nephi could possibly have done, both to spare Zoram and avoid giving alarm—and no westerner could have guessed what it was. Nephi, a powerful fellow, held the terrified Zoram in a vice-like grip long enough to swear a solemn oath, "as the Lord liveth, and as I live" (*Ibid.*, 4:32), that he would not harm him if he would listen. Zoram immediately relaxed, and Nephi swore another oath to him that he would be a free man if he would join the party:

Therefore if thou wilt go down into the wilderness to my father thou shalt have place with us. (*Ibid.*, 1:34.)

We have already considered the correctness of the expressions "go down," and "have place," as well as the necessity of having Zoram address himself to no one but Nephi's father. What astonishes the non-Oriental reader here is the miraculous effect of Nephi's oath to Zoram: by speaking a few conventional words his fears were instantly and completely allayed,

(Continued on following page)

LEHI IN THE DESERT

(Continued from preceding page)

while on the other hand as soon as
Zoram

made an oath unto us that he would
tarry with us from that time forth . . . our
fears did cease concerning him. (*Ibid.*,
4:35, 37.)

The reaction of both parties makes sense when one realizes that the oath is the one thing that is most sacred and inviolable among the desert people: "Hardly will an Arab break his oath, even if his life be in jeopardy."¹⁰⁰ But not every oath will do: to be most binding and solemn an oath should be by the life of something, even if it be but a blade of grass; the only oath more awful than that by one's own life or (less common) "by the life of my head," is the *wa hayat Allah*, "by the life of God," or "as the Lord liveth," the Arab equivalent of the ancient Hebrew *hay Elohim*.¹⁰¹ Today it is glibly employed by the city riffraff, but anciently it was an awful thing, as it still is among the desert people: "I confirmed my answer in the Beduin way," says Doughty, "By his life . . . he said, 'Well, swear by the life of Ullah!'. . . I answered and thus even the nomads use, in a greater occasion, but they say, *By the life of thee*, in a little matter."¹⁰² So we see the one and only way that Nephi could have pacified the struggling Zoram in an instant was by uttering the one oath that no man would dream of breaking, the most solemn of all oaths to the Semite: "as the Lord liveth, and as I live. . . ." (*Ibid.*: 4:32.)

THE END OF THE DESERT

In desert travel, the experts tell us, one day is depressingly like another, and Nephi's record is not meant to be a chronicle of everyday life in the wilderness; most of the information he imparts is incidental to some event he is describing. He does not fail, however, to make special note of the marvelous way in which the women seemed to thrive on the hard Bedouin way of life (*Ibid.*, 17:2), a thing that always impresses visitors among the Arabs.²⁰⁴ Nephi cannot conceal the excitement and surprise of these wonderful days that brought to a

close the long, weary years of monotonous toiling through the sands.

After traveling a vast distance in a south-southeasterly direction, the party struck off almost due east through the worst desert of all, where they "did wade through much affliction," to emerge in a state of almost complete exhaustion into a totally unexpected paradise by the sea. The route indicated would bring them to the sea either at the mountains of Oman or of the Hadramaut, preferably the latter. Of the Qara Mountains in this sector Thomas, one of the few Europeans who has ever seen them, writes:

What a glorious place! Mountains three thousand feet high basking above a tropical ocean, their seaward slopes velvety with waving jungle, their roofs fragrant with rolling yellow meadows, beyond which the mountains slope northwards to a red sandstone steppe. . . . Great was my delight when in 1928 I suddenly came upon it all from out of the arid wastes of the southern borderlands.

The "greatest living explorer" (as he has been called) goes on to describe the aromatic shrubs of the place, the wooded valleys, "the hazy rim of the distant sea lifted beyond the mountains rolling down to it," and the wondrous beauty of the "sylvan scenes" that opened to the view as he passed down through the lush forests to the sea.²⁶⁵

Compare this with Nephi's picture (*Ibid.*, 17:5-7);

And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey. . . .²⁶⁶ And we beheld the sea . . . and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit. . . . And . . . the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. . . .

BOYS

By Isabelle D. Hanson

GOD sent me boys;
 No girls to help me sew
 And make sweet cookies, don't you know;
 But boys so full of life and fun,
 Still bubbling o'er when day is done.
 No girls to help me with the bed;
 When tired—no cool hand on my head;
 But boys to follow a guiding hand,
 And preach the gospel in foreign land.
 No daughter here in frilly lace,
 No trace of powder on smooth face.
 But if God wills in years to come,
 My five sons will bring me some.

It is virtually the same scene: the mountains, the rich woodlands with timber for ships, the bountiful meadows for a paradise of bees,³⁶⁷ the view of the sea beyond, and above all the joyful relief at a sudden and unexpected deliverance from one of the worst deserts on earth. Much the same description would suit the mountains of Oman farther east,³⁶⁸ the discovery of which came as a great surprise in 1838. When Von Wrede gave a glowing description of the mountains of the Hadramaut in 1843, the great Von Humboldt and, following him, of course, the whole learned world, simply refused to believe him.³⁶⁹

(To be concluded)

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²¹⁰(2) The Kautern plates of Vyvaskandavarmān 51st; Naudvardman 64th by 2 1/10"; (4) the Salankayana plates of Visakdevavarmān 72nd by 2". (5) the plates of Vikramendravarmān 73rd by 2 1/4". (6) the Komarti plates 74th by 2 1/4".
²¹¹By 2 1/4" x 2 1/4". The plates with four lines of inscription, a side are all royal grants and date after 350 A.D.
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²¹⁴It seemed too heavy for copper; it is not gold - it is iron.
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²¹⁶B. Cross. "On the Karens." *Int. Am. Or. Soc.* IV (1854), p. 308.
²¹⁷The theory of Jewish origin was rejected as a matter of course; the school of "spontaneous generation" of cultural elements from the East.
²¹⁸Anthropologists are much more prone to attribute a common origin to things that present remarkable similarities.
²¹⁹In *Edu. Meyer, G.A.A.*, 23 (Pl. vii, fig. 14); typical of the Arabs in 1875; an inscription on the blade shows it to date from the 14th century B.C.
²²⁰See *Journal of the American Society Transcription* (1875), p. 347f. An iron casket of the same type recently had a finely worked handle of copper and silver.
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THE IMPROVEMENT ERA

In

By

Albert L. Zobell, Jr.

RESEARCH EDITOR

ITALY.. *The Sunny Land*

NO sooner had the Saints begun building their homes anew in the Salt Lake Valley than they began to think of missionary activity in the nations of the earth—on a larger scale than had ever been attempted. At the October 1849 general conference, missionaries were called to England (a mission that had been established during the lifetime of the Prophet Joseph, and there the harvest of souls had already been great), to the Society Islands, (which mission had been established under the direction of the Prophet as the first foreign-tongue mission of the Church), and to the new fields of France, Denmark, Sweden, and Italy. The group of Europe-bound missionaries departed on October 19, 1849, as the first fully-organized missionary group to leave their Rocky Mountain home.

Elder Lorenzo Snow of the Council of the Twelve and Elder Joseph Toronto, a native of Italy, had accepted the call to go to that sunny land. They went first to Liverpool, England, and then on to Genoa, Italy. Elder Snow needs little introduction—he was later the fifth President of the Church, and it is from his written notes that many of these activities in Italy are made known. His companion, Elder Toronto, small in stature but a giant in energy, has left little written word that has come to light.

Thomas B. H. Stenhouse joined them in England, and the three elders arrived in Genoa late in June 1850. Elder Snow said in a letter to President Franklin D. Richards of the British Mission:

Before me I have a lovely and most interesting view of a part of Genoa in the Mediterranean Sea, bearing upon her broad bosom multitudes of fishing boats, schooners, war frigates, steamers, and ships of many nations. The environs of this famous city lie upon my right, and on my left, its palaces, numerous cathedrals, churches, high built promenades and antique buildings form altogether a very singular and



magnificent appearance. At a short distance from the city I have a fascinating scene of Italy's picturesque mountains, while over my head is a sky of clearest blue, and my eyes are filled with tears, while attempting to picture the glorious view. It recalls to my mind the most lovely and sacred scenery of the far west—the valley of the Great Salt Lake, where are poured forth the streams of revelation through our beloved Prophet Brigham to the people gathered out from among the nations, and where nine months ago in mournful silence we pressed the parting hands of our weeping wives and tender offspring.

Elder Snow sent Elders Toronto and Stenhouse to the valleys of the Vaudois, high in the Piedmont, a people who had always defended the principle of religious liberty with their life's blood, and who,

only recently, on February 18, 1848, had obtained from the king of Sardinia the right to exercise their religion, to enjoy civil and political rights, and to attend schools and universities.

Meanwhile, Elder Snow stayed in Genoa and ascertained for himself that the strength of the prevailing religion would make the introduction of the restored gospel difficult indeed.

Upon hearing a report of conditions from Elders Toronto and Stenhouse, Elder Snow reported by letter to President Richards:

I have felt an intense desire to know the state of that province to which I had given them an appointment, as I felt assured it would be the field of my mission. Now, with a heart full of gratitude, I find an opening presented in the valleys of the Piedmont, when all other parts of Italy are closed against our efforts. I believe that the Lord has there hidden up a people amid the Alpine mountains, and it is the voice of the Spirit that I shall commence something of importance in that part of this dark nation.

A few days later he joined his two fellow missionaries in the Piedmont valleys. There they busied themselves learning the language of the people with whom they had been called to labor. They discovered that it was customary for these Protestants to hold religious meetings called "reunions" in private homes. The elders were welcomed, and were soon expressing their own religious tenets to these people. Some of them liked their views, others threatened police action.

In September, three-year-old Joseph Grey, the son of their host, lay at the point of death. His father had already given him up. Fully aware of the missionary possibilities, Elder Snow and his companions fasted and went into a nearby mountain to pray. They called upon the Lord in solemn, earnest prayer in behalf of the child, feeling that no sacrifice that the missionaries themselves might make would be too difficult if only the work could be opened in Italy. Returning to the Grey home, they

(Continued on page 730)

"CHILDREN it is the last hour."* (I John 2:18.)

WHEN John the Beloved wrote the passage whence the quotation at the head of this article is taken, the time was probably near the end of the first century of our era or at the beginning of the second century.¹ The passage in full, freely translated, reads:

Children, it is the last hour; and just as you heard that antichrist was coming, even now many antichrists have come; whence we know that it is the last hour. (Author's rendition.)

A survey of John's epistle shows that his main purpose in writing was to strengthen the Saints in the faith and to cause them to continue in the teachings they had received from the beginning. Another purpose in writing is seen in the fact that severe cleavages had taken place in the Church, with the result that many of its adherents had been attracted to dangerous heresies. We know that near the end of the first century the Gnostic Cerinthus taught that Jesus was merely man, and that Christ descended upon him at the baptism and left him before his final sufferings (I John 2:22); that the Docetists believed that Christ had only the appearance of a man, that he was only a spirit and his body an illusion (I John 4:2); finally, that the Jewish-Christian Ebionites denied Christ's divinity and virgin birth and claimed that matter was an emanation of the Deity. (I John 5:5.)² The Apostle's reference to the antichrist or antichrists in the scriptural quotation above is evidence that serious difficulties had crept into the early Christian Church. But what did he mean by the saying, "it is the last hour," and (after reference to the antichrists) "whence we know that it is the last hour"? The answer is of great importance to everyone who is interested in the Primeval Church and especially to the Latter-day Saints, who claim that all the

authority pertaining to the early Christian Church disappeared with the passing of the Apostles. In other words, Latter-day Saints believe that a great apostasy in the Church brought about its downfall insofar as divine authority was concerned. To be sure, *the outward shell still remained and continued to function in name as the Christian Church, but the true life blood, the principles of seership and revelation, the right to act in Christ's name, had departed. The Christian Church remained such in name only.*

The meaning of



JESUS THE CHRIST BY THORVALDSEN

New Light on the GREAT

By Sidney B. Sperry, Ph. D.

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John's words, particularly, "it is the last hour," has been much debated. Many of the older commentators thought that it had reference to a last dispensation of grace and mercy to mankind in which would come the end of the Jewish temple and state. Others opposed this interpretation on the grounds that the epistle was written after the destruction of Jerusalem and could not, therefore, refer to it. (See Adam Clarke's *Commentary*.) Others have thought that the clause has reference to a *difficult, perilous, and wretched time* in which all kinds of vices, heresies, and pollutions would have their full reign; that time of which our Lord predicted, Matthew 7:15, when he said,

Beware of false prophets. And Matthew 24:11, 12, 24, 25: Many false prophets

shall arise, and shall deceive many; And because iniquity shall abound, the love of many shall wax cold. There shall arise false Christs and false prophets, and shall shew great signs and wonders. Behold, I have told you before. (Clarke, *Ibid.*)

The famous English New Testament scholar and Dean of Canterbury, Henry Alford, commented on the clause as follows:

... what is exactly the Apostle's meaning by these words? Clearly, in some sense or other, that it is the last period of the world.³

Alford in the same place repudiates Bengel, who understood the clause to mean "the extreme old age of John," and Steinhofner, who explained it to be John's own time as the close of the apostolic age.

*Greek Testament, Vol. IV, Part II, p. 446
THE IMPROVEMENT ERA

¹This translation, independently made by several scholars, differs from the King James version by using the word *hour* in place of *time*.

²See E. F. Scott, *The Literature of the New Testament*, pp. 260, 261; J. E. Steinmüller, *A Companion to Scripture Studies*, III, 376.

³See the Catholic text, J. E. Steinmüller and K. Sullivan, *A Companion to the New Testament*, pp. 219, 220; also Scott, *op. cit.*, p. 265.

J. R. Dummelow's one-volume *Bible Commentary* treats the clause by saying:

The Apostles undoubtedly anticipated a coming of Christ in the near future as a vital possibility, and all generations are enjoined by our Lord's teaching to do the same. The dispensation which immediately precedes that great event, the time of which is known only to the Father (Mark 13:32), is rightly called, whatever its length may prove to be, the "last hour."

The very competent A. E. Brooke in the *International Critical Commentary* gives his opinion thus:

The "last hour" is the last period of the interval between the first and second coming of the Christ. Christian expectation had inherited from Jewish apocalyptic the doctrine of a period of extreme distress which was to precede the coming of Messiah, and in which the hostility of the World Powers was to culminate in a single opponent. In the prevalence of so many false views about the Person of Jesus, and His relation to God, the writer sees the surest signs of their approach, and probably the true fulfilment of the prediction of His coming.

The views above are, for our purposes here, a sufficient sampling of the various opinions held relative

to the meaning of the "last hour." The explanations of Dummelow and Brooke probably represent well a cross section of those commonly given today by teachers. Most modern commentators, in fact, connect the phrase "last hour" with the Second Advent of Christ. Moreover, contemporary New Testament scholars almost universally teach that the Primeval Church believed in Christ's immediate return to glory. Even the eminent Catholic theologian, Fernand Prat, S. J., agrees:

Prat believes that the Apostle Paul himself could well have shared the common illusion on the grounds that inspiration does not impart universal knowledge.⁶

This common teaching of our day, of course, implies that Christ's Apostles—Paul, Peter, and John are good examples—did not have the knowledge or inspiration sufficient to instruct the Church membership that Christ's Second Advent was far in the future as men view time—centuries, in fact. Notice this comment on I John 2:18-29 in the *Expositor's Greek Testament*, which was edited by W. Robertson Nicoll:

He [John] shared the prevailing expectation of the imminence of the Second Advent (cf. I Cor. 10:11; 15, 51; Phil 4:5; I Thess. 4:15 sqq.; Heb. 10:25; James 5:8; I Peter 4:7; Rev. 1:1, 3; 3:11; 22:7, 10, 12, 20), and saw in the heresy (a denial of the Incarnation, and therefore of the relation of fatherhood and sonship between God and man) an evidence that the end was at hand. It was rather an evidence that the Gospel was winning its way. The era of simple unquestioning faith in the Apostolic testimony was past, and men were beginning to enquire and reason. A heresy has the same use in theology as a mistaken hypothesis in science; it provokes thought and leads to a deeper understanding. What seemed to the Apostle the pangs of dissolution were in reality "growing pains."

To which most thoughtful Latter-day Saints would be incredulous. At any rate we know what we are up against in opposing current misconceptions of New Testament teachings.

Now, in view of the great differences of opinion that have been expressed in respect to its meaning, I may be pardoned if I attempt to elucidate I John 2:18 with special reference to the phrase "the last hour." First, let me explain that our Church, insofar as I am aware, has never published an official explanation of the verse, though it has commonly pointed to it as evidence of the great apostasy in early Christian times.⁷

⁶ *The Theology of Saint Paul* (tr. John L. Stoddard), I, 75. The Newman Bookshop, Westminster, Md.

⁷ *Idem*.
⁸ See its use in *Ready Reference* under the caption, "Apostasy from the Way of the Lord."

The Greek word *hōra*, which is translated "hour" in the passage we are considering, was the shortest measurement of time among the ancients (Souter) and was considered to be a twelfth part of the period from sunrise to sunset. The Greek dictionary shows that the word is used in a variety of ways. It sometimes represents *time* in general, an *advanced period of time*, a *considerable time*, besides other special meanings. The context of John's words, not to mention other passages in the New Testament, leads me to the conclusion that the sacred writer was using the word in a sense not quite appreciated by commentators. I suggest that the phrase "last hour" has no reference at all to the "last period of the world," "the end of the world," "the end of the Jewish state," nor does it refer to the Second Advent of Christ, whether "imminent" or otherwise as viewed from John's own time. What the Apostle in effect did mean is simply this: *The end of the Church with inspired Apostles, prophets, and teachers leading, guiding, and directing the faithful is at hand. The time predicted by Christ and his Apostles respecting an apostasy and overthrow of the Church is upon us.*

Adam Clarke's *Commentary*, cited above, is correct in referring to the "hour" spoken of by John as:

A difficult, perilous, and wretched time in which all kinds of vices, heresies, and pollutions would have their full reign; . . .

To which I would add, "so much so that the true Christian Church would be totally overthrown."

Catholics and Protestants alike will find this explanation of John's words revolutionary and contrary in important respects to the explanations of scholarly commentators. I simply point out that the Latter-day Saints' position with respect to the fate of the ancient Church is revolutionary and upsetting. The truth more often than not knocks out preconceived notions of things. It is quite natural that Catholics and Protestants should miss the obvious meaning of John's words. They have assumed that the early Christian Church went on its way relatively uninterrupted. To be sure, the Protestant concept of authority differs much from that of

(Continued on page 744)

to the meaning of the "last hour." The explanations of Dummelow and Brooke probably represent well a cross section of those commonly given today by teachers. Most modern commentators, in fact, connect the phrase "last hour" with the Second Advent of Christ. Moreover, contemporary New Testament scholars almost universally teach that the Primeval Church believed in Christ's immediate return to glory. Even the eminent Catholic theologian, Fernand Prat, S. J., agrees:

It is an undeniable fact that the Christians of the apostolic age believed that they were approaching the end of the world, and St. Peter saw himself obliged to justify the long delay of Christ. (II Peter 3:9.) Their error, due in part to desire and hope, was also connected with the universal conviction of the Jews of that time, with a

2

BROTHERS
and a GIRL

By Rosannah C. Irvine

CLAUDIA, the newly-engaged teacher of Spanish for summer school, was a late arrival in the little village of Hampton. As she walked down the main street on her first day, she was conscious of the curious glances of the people, among them two young men who gazed at her with open admiration. Finally, the younger one gave a low whistle. Claudia, in spite of herself, smiled. Instantly the whistler was at her side, dropping into step with her.

"You're Claudia Wood, the new teacher at summer school," he said. "I'm James Wright—Jimmy to my friends. I'd like to show you the town. There aren't any wonderful sights, but riding is nice."

There was surprise, pique, and some amusement in the face of the

girl as she replied, "But I don't know you, Mr. Wright."

"Sure you do. We were just introduced. Don't you remember? You even remember my name. Now please don't be a prim, old-fashioned school marm and turn me down. My brother Ben and I were going to your Aunt Annie Glenn's to call on you right soon. Ben'll be sore at me for getting ahead of him. You see we know a lot about you. Even your age. You're a month and five days older than I am, but that won't make any difference. Ben's three years older. He's twenty-six, and he's principal of the junior high. Your Aunt Annie's proud of you. She's talked of you constantly since she knew you were coming here for the summer. Now that we're good friends, how about a spin in my old crate?"

Although this brief and breezy acquaintance was contrary to all the standards by which Claudia had been reared, it was hard to resist the invitation. A charm and vivaciousness about this good-looking youth fascinated the young school-teacher.

"I'd like to ride, but we'll have to let Auntie know where I am," and she added mentally, "I hope, I hope, I hope she won't disapprove."

The old crate turned out to be a red roadster, shiny and new. As Jimmy opened the door to help Claudia in, the handsome young man whom she had seen with him stepped up and taking Jimmy by the arm, swung him around, saying gruffly, "What do you mean, kid, by stealing a march on me?"

Jimmy gave his brother a push and jumped into the car after Claudia.

"Claudia," he said casually, "this is my brother Ben. I'm sure you don't want to know him. You'll see him around, of course, but I hope you won't let him get too friendly."

This incident didn't deceive Claudia regarding the deep affection of the brothers for each other.

Mrs. Glenn was sitting on the porch sewing when the young people stopped at her gate. Jimmy jumped out and ran down to meet her as she walked down the path.

"How are you, Aunt Annie?" And with that unexpected greeting, he surprised her more completely by giving her a vigorous kiss.

"Well, I'm not accustomed to being kissed by young men," she said with mock indignation. "And since when did I become Aunt Annie to you?"

"Since I met your sweet niece a few minutes ago."

"Claudia, how did you come to meet this fresh young man?"

"It was a pick-up, Auntie," Claudia answered laughing. It was evident to the girl that her aunt was not annoyed.

"Well, I must say I don't understand this modern generation. And you of all girls, Claudia. But if you had to resort to such methods, you couldn't have picked up a nicer boy than Jimmy Wright, unless it might have been his brother Ben."

"Now, Aunt Annie, don't you put such an idea in this girl's head. You know perfectly well that my brother isn't in my class for good looks, money, education, and charm. Is he, Claud?"

"Not for bravado, at least," Claudia answered smiling. "Auntie,

THE IMPROVEMENT ERA



Two young men were gazing at her with open admiration.

we came to see if it will be all right for me to go for a ride with Jimmy."

"Huh! You seem to have decided that without my consent. But be sure to be back here for dinner at seven. And you can bring this fresh youngster along with you if you like. And bring Ben, too," she called after them as Jimmy started the car.

"Like fun we will—not!" Jimmy shouted back at her as they drove away.

For weeks the brothers vied with each other in paying the girl attentions. Between the friendly rivalry of the two she had no open dates for anyone else. She seemed not to mind this cooperative freeze out. And her aunt was enjoying it. She frequently invited the boys to dinner or lunch, doing all she could to advance their cause. She was quite impartial in her efforts. She was a romantic old matchmaker.

Hampton was a gay little place. The people were all friendly. Claudia soon had a host of friends. Besides the school, where she met old and young, there were church activities, in which she joined enthusiastically; there were picnics, swimming parties, dances. Her days during school hours were occupied with teaching and correcting papers. Her late afternoons and evenings were free, and this prim little school marm was having the time of her life.

One night at the country club, Claudia was dancing with Jerry Bowers. He was the best partner she had ever had, next to Jimmy.

"We dance well together, don't we, Claudia? We could have lots of good times if you wouldn't let the Wright boys monopolize you," he said. "Why don't you give them the air, and the rest of us a break?"

Before she had a chance to reply, Ben cut in, and Jerry reluctantly let her go. Ben knew he couldn't compete with either Jerry or his brother as a dancing partner. "Let's go outside and get a breath of fresh air," he said guiding her to an open door. Claudia smiled. A fresh canyon breeze was blowing merrily through the dance hall. They walked hand in hand until they reached a secluded corner of the veranda.

"Claudia," he began after a few minutes' silence, "I have to go out to the Boys' Camp next Tuesday

to give them a little talk. I thought perhaps you might like to go with me. There'll be plenty of girls and women there besides the boys and their fathers. It's a delightful ride, and there's a full moon, and I'd like to have you go."

It was the longest speech she had ever heard Ben make. "Of course, Ben, I'd love to go with you," and she made a mental note of the date.

Ben seemed to have nothing more to say. They sat in silent enjoyment of the quiet night, the gentle murmur of the wind through the trees, and the soft music from the ballroom.

"Hi, there, you two," the voice of Jimmy broke in on them, "what do you mean, Ben, taking our girl out of circulation? Greedy, I call it, and unfair." And without more ado, he took the girl from his brother and swung into the rhythm of a waltz.

Claudia liked being with Ben. But quite suddenly and unexpectedly she knew that she was in love with Jimmy, gay, fascinating Jimmy. She was glad that he kept close to her the rest of the evening, warding off everyone who made any attempt to cut in.

She had gone to the party with the brothers. Ben had had the first dance, and the last was for Jimmy. She was glad of that. It was the first time she had ever been in love. She was going to begrudge the time spent with anyone else. As if in response to that feeling, when the dance was over, Jimmy climbed behind the wheel. It was two miles out of the way to the Wright home, but that's the way they went.

"Here's where you get off, Ben," Jimmy remarked stopping the car in front of their house. "Claud and I are going for a little ride. And we're going alone."

Ben complied none too willingly. "All right, Jim," he said. "But no monkey business. Remember our agreement. Good night, Claudia. Don't forget Tuesday night."

"What about Tuesday?" Jimmy asked as they drove along the highway.

"I promised to go with Ben to a meeting at the Boys' Camp. He has to speak."

"That's all right. Let's go to the lake on Monday. Okay?"

"Okay. That'll be fine."

There was a long and deep silence of which neither was con-



scious. Then Jimmy spoke abruptly, "Claudia, how would you like to live in New York?" The question and its implication fitted so aptly into her thoughts that she was startled and couldn't answer. "Or San Francisco? or Chicago? or Detroit? Any large city." Jimmy continued, "I'm a full-fledged lawyer now with a month-old framed certificate, and nary a client. Having a desk in Judge Manners' office isn't any good. I want to start out in real earnest where there is a future."

"Why do you ask me?" Claudia managed to say at last.

"You mighty well know why I asked you, Claudia."

Jimmy drew the car to the side of the road and stopped. Swiftly he leaned over and kissed her. The embrace was impetuous, but sweet and tender. Then as abruptly he turned away and started the car.

"I'm sorry I did that, Claudia. Please forget it."

But Claudia, feeling the sweetness of first love, didn't want to forget it. She understood the reason for the boy's queer action—the agreement of which Ben had spoken. Although they had never expressed their feelings in words, she knew that both boys were in love with her. She didn't know the details of their compact, but she was sure from what Ben had said, that they had agreed that Ben, being the older, should have the first

(Continued on following page)

TWO BROTHERS AND A GIRL

(Continued from preceding page)

chance to speak. She feared that Jimmy had seen the love in her eyes at the dance, and that had precipitated his breaking his pledge. It was all very well for the brothers to have a contract, but she was equally interested. She should have a voice in the matter. She definitely had something to say, but she couldn't say it.

Neither spoke again until he helped her out of the car. Then he said quietly, "Good night, Claudia. I'll see you Monday. I hope you had a good time tonight."

"I did, Jimmy. Oh, I did!" She broke away from him and ran up the path to the house. Her eyes were full of tears. Jimmy watched her until the door opened on the lighted hall, then he jumped into the car and was gone in a flash.

MRS. GLENN was putting up a dainty box of lunch when Claudia came in from school Monday afternoon. "Here's a nice lunch for you and Jimmy, Claudia dear. And I pressed your blue dress."

"Thank you, Auntie. You're a precious darling." Giving her aunt a quick kiss, Claudia hurried to her room to dress for her engagement, which she hoped would turn out to be really that. She was happy. She was sure that Jimmy would persuade Ben to let him go on with his interrupted love-making, perhaps telling him that Claudia returned his love. At any rate, she felt that she had a right to break down his ethical defense if it was necessary, by letting him know that Ben didn't have a chance.

Jimmy was on time. As she settled in the seat, waving good-bye to her aunt, Ben drove up in the old car. "Hi, there," he called, "what does this mean?" Claudia, didn't you get my note?"

"What note? No, I didn't get any note. Stop, Jimmy; we must get this straightened out."

"You're my date tonight," Jimmy grumbled.

For the first time Claudia felt antagonism between the brothers. She wanted more than anything to be with Jimmy, but in fairness to Ben she must give him a chance to explain his change of plans. Jimmy stopped the car and Ben came over to them. He told them

that he had been notified in the morning that the meeting had been changed to Monday.

"I sent a note to you at school, Claudia, the minute I got the word." He didn't even suggest that she give up her date with Jimmy, but she knew by the look in his eyes how disappointed he would be if she didn't go with him.

"Is it all right with you, Jimmy, if we reverse our dates?"

"Sure, if that's the way you want it." The boy was still sullen.

"All right then, Ben, I'll go with you." And hiding her own feelings with a cheerful smile, she started for the other car. Jimmy was at her side in a second. Taking hold of her arm, he said meaningly, "Look here, my girl, Don't you ever stand me up again. See?"

JESTER

By Pauline Havard

THE wind's a jester with a playful turn
Of mind, and in the night with cap
and bells

He snuffs the stars out, even as they burn
Their silver wicks. With impish, small-born
yells

He holds a scarf of cloud across the round
Lamp of the moon, till all the sky is black,
And then, across the sable-colored ground,
He shakes a shower of raindrops from his
sack.

Morning, the princess, puts him in his
place;

Hangs up the golden censer of the sun;
Stretches her cobweb-rainbows on the lace
Of tattered trees, and then, her duties done,
Rests, while the jester, only half-contrite,
Plots greater mischief for the coming night.

"I won't Jimmy, I promise you." Her eyes betrayed the thought her lips dared not speak. Jimmy's good humor was restored instantly.

"Come on, fella," he said, "climb in your own car, and I'll take the old family bus. This new one that I've been sporting is really his, Claud. I've been putting on airs, making out it was mine to impress you."

Ben smiled fondly at his brother as he gave him a pat on the back. At the exchange of good feeling Claudia felt that the affection of the brothers which for a moment had seemed disrupted, was re-established.

"Thanks, Jimmy." Then as they drove away in the red car, Ben called, "Thanks a lot. You don't know what this means to me."

"You bet I know. And I hope

with all my heart that you lose out," Jimmy said under his breath. He tried to whistle, but his lips refused to respond. They drooped in sullen lines as he watched his brother and the girl they both loved disappear in the distance.

"I'm sorry you didn't get my note, Claudia," Ben said as they drove along. "It was nice of you and Jimmy to change dates with me."

"That's all right, Ben. I'm glad to go to the meeting with you." The words were brave, but in her mind was the thought, "He'll never know what this wonderful evening would have meant to us." She felt sorry for Ben, good, dependable Ben, who thought more of getting his Ph.D. than of learning to dance. She wondered how Jimmy was spending the evening. She admired him for admitting that the new car belonged to Ben. She hadn't even suspected that. She loved him for keeping his promise to his brother.

THE camp was gay with talk and laughter. Ben and Claudia were cordially greeted, and the program began almost at once. Claudia was impressed with the simplicity of the proceedings. After the usual opening exercises, the master of ceremonies called Ben to the rostrum, saying, "Ben Wright is going to talk to us, and he needs no introduction." As Ben rose from her side, he gave Claudia's hand a little squeeze. She returned the pressure with both her hands, and her eyes, looking into his, gave him the silent assurance of her faith in him. As Ben stepped to the front of the platform, Claudia was astonished at the immediate silence that fell on the lively company. The large group of boys sitting directly in front of him became instantly and completely attentive. Even nature seemed to still the normal woodland sounds to give impressiveness and meaning to the young man's words. Ben spoke quietly, but his voice carried to the outer edges of the group. He talked freely and without notes. His subject had not been announced, but it might readily have been captioned, "Men of Tomorrow." He spoke on many phases of life, all having a bearing on character building. His talk

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THE IMPROVEMENT ERA



ON THE Bookrack

WHERE PRAYER AND PURPOSE MEET

(The W. C. T. U. story, Helen E. Tyler. The Signal Press, Evanston, Illinois. 1949. 311 pages with 33 illustrations. \$2.00.)

THE Women's Christian Temperance Union last year celebrated its diamond jubilee. This is the memorial volume.

The heroic work of this famous organization since 1874 has lifted high the dignity of woman. The battle between decent living and the dragon of drink has often been serious. The fight is still going on, but because of the W. C. T. U., the evil of intemperance is not so openly in evidence. The story of the movement is well told in this volume, which points out that the success of the movement lay in its organization, made more active by enthusiastic leaders. The book is really a thrilling chapter in the building of American civilization. Drink drags men down towards filth; temperance lifts men towards regions of righteousness, cultured living. Thank the Lord for the Women's Christian Temperance Union, and the great women who founded it and toiled for it.—J.A.W.

THE ART OF REAL HAPPINESS

(Norman Vincent Peale, D.D., and Smiley Blanton, M.D. Prentice Hall, Inc., New York. 247 pages. 1950. \$2.75.)

THE problems of the unhappy are here treated frankly. A search is made for causes. The conclusions are generally sound. The powerful spiritual element is recognized. The reader must be on guard against the views of psychiatry which are often used. The book makes better reading than most of the mass of books on the subject.—J.A.W.

MISSIONARY JOURNAL

(Hiller Book Bindery, Salt Lake City. \$4.00.)

This is an attractively bound and conveniently prepared journal consisting largely of high quality, lined, blank paper, flexibly arranged for the missionary to record events and activities and impressions. It also includes diagrams for genealogical data, pages for ordinances performed, pages for important dates and events, for arrival and departure, and other activities. It promises to be widely used by missionaries for their personal record book.—R.L.E.

SEPTEMBER 1950

A HARVEST OF WORLD FOLK TALES

(Edited by Milton Rugoff. Viking Press, New York. Illustrated. 1949. 734 pages. \$3.95.)

No home library can be considered adequate without this kind of book in it, and this book is one of the best, if not the best of this kind, on the market today. It includes legends from the African, American Indian, Chinese, Egyptian, English, Finnish, French, German, Greek, Indian, Irish, Italian, Jewish, Latin American, Scandinavian, and Spanish treasure lore.

In a world rapidly more compact, it is imperative that people know one another. Probably no more certain way of knowing and understanding the mental concepts of other races and peoples can be found than that which lies in the folklore of a people. This book should find itself in every home—to be read by old and young alike.—M. C. J.

REMEMBERED APRILS

(Grace Sayre. Cecil L. Anderson, Printers, Sunland, California. Illustrated. 1949. 87 pages. \$2.00.)

READERS of the ERA will be happy to know that some of the poetry of Grace Sayre has been collected into this beautifully printed and illustrated book that can be used for a gift book—as well as a satisfying book to read at night in order to have a beautiful thought on which to sleep. Mrs. Sayre has real poetic talent with the ability to conjure up a picture or evoke a stirring response through her deft use of words.

It is likewise interesting to know that her philosophy carries into her own life. Over two years ago Mrs. Sayre suffered a stroke that paralyzed her right side. She has diligently learned to write with her left hand, and still writes inspirational poetry which finds a responsive market.—M. C. J.

A CUP OF SKY

(Donald Culross Peattie and Noel Peattie. Houghton Mifflin Company, Boston. 1950. 242 pages. \$2.50.)

QUITE apart from the real wonder of discovering nature that is found in this book is the delight that comes from knowing that Mr. Peattie's son, seventeen when the book was written, has found beauty corresponding to the beauty his father discovered in nature and has written about for many

years. The book is fascinating reading, revealing old facts and new curiosities—and written so beautifully that it is almost sheer poetry. The collaboration is delightful, in that the interests of one supplement those of the other. Noel's interest in astronomy dovetails into his father's captivation with the creatures of nature as well as the factors in nature.—M. C. J.

TWELVE PLAYLETS ABOUT THE APOSTLES

(Beulah Squires. The Standard Publishing Company, Cincinnati, Ohio. 1949. 80 pages. 75 cents.)

THESE playlets are suitable for production by and for young people and will familiarize them with the atmosphere of Acts even though the plays are fictional. The known characteristics of the famous Apostles are woven into the plays, and the possible qualities of the lesser ones are suggested always with the inspiration that will encourage young people to emulate the ideals taught by Christ and emulated by his Apostles.—M. C. J.

YOUR ACHEs—WHAT TO DO ABOUT THEM

(Dorothy Nye. Funk & Wagnalls Company, New York. 1949. 178 pages. \$2.50.)

Now is the time, says this author, and she means any time is the time to learn to eliminate physical aches and pains which are built up through overuse and abuse of tired muscles. Whether you are a waitress with aching feet, a pencil pusher with writer's cramp, or a gardener with an aching back, this book written in popular style presents explanations of every aching muscle and offers simple exercise routines to improve muscle control.

"You, my fine friend, are a marvel," says the author to the busy housewife. "You stand and sit, you walk and sometimes run, you stretch and stoop, you bend and reach, you push and pull, you lift and carry. And you ache." Then follow a series of instructions on all home chores from turning a mattress to working at the sink, designed to make the housewife's job less tedious and thus relieve her mental and physical fatigue, for mental posture is related to physical posture, the book states, and cautions us not to hide the aches in our minds. "Can't you make better use of the space they occupy?" the author suggests. It is an excellent text to teach us better use of our physical faculties.—B. S.

Great Art Can Be Beautiful

"YES, great art is fundamental and should be beautiful," says Avard Fairbanks, Dean of the College of Fine Arts of the University of Utah.

"America needs important art programs as major fields of study from the elementary grades to the universities. There is also a necessity for a greater recognition of the creative artist as an integral part of our economic life. Scholarships and fellowships should be abundant, to make degrees in creative art possible to those manifesting particular ability," states Dr. Fairbanks. "The creative products of art, like research in science, belong to all humanity."

The artist owes a great responsibility to the world and to his community because he can help advance its civilization.

"Genius, as applied to art, is the result of long, hard preparation. Mastery of art is not acquired at a moment's notice," he says. "Sculpture, as with any of the arts, is a life work. Good sculpture is the culmination of a long process of development, adjustment, and rearrangement until art is able to stand on its own and survive criticism.

Dr. Fairbanks' work shows not only high creative inspiration, but also definite basic training, knowledge of anatomy, self-discipline, and years of hard work.

"Raising the Flag" is one of his recent sculptures. It is hoped it will be erected where the original act occurred, at Iwo Jima, in heroic proportions, so that it will be visible far out to sea.

His "Lincoln, the Frontiersman," completed in 1941, stands at the Ewa Plantation School in the Hawaiian Islands. It was the

By Ellen Greer



DR. AVARD FAIRBANKS

product of a year's painstaking work and research into the life and garb of the young Lincoln, lending his brawn and heart to the hewing of the westward movement of a young nation.

Dr. Fairbanks was commissioned by the estate of Katherine Burke, a teacher at the Ewa Plantation School who left funds for a "Lincoln Memorial."

The artist depicted Lincoln as a rugged young frontiersman, typifying the spirit of America. "Many statues have been made of Lincoln, presenting him as a man who has made his attainments in life, but few have shown him as a youthful frontiersman; yet we have always heard much about his life in the early development of our American westward expansion.

LIFE IS ETERNAL

(The pieces of sculpture reproduced on these pages are among the many famous works of art by Avard Fairbanks.)

"In contemplating a statue to be placed at the school," said Dr. Fairbanks, "I thought of the young people who would be viewing it and the impression it would make on their lives. I wanted to present Lincoln as a youth, stalwart and capable, clearing the forests and splitting fence rails. I depicted him as a worker performing manual tasks which made him physically capable to accomplish later objectives regardless of their physical or mental difficulty." And Dr. Fairbanks reflected, "When we consider the complexities of modern civilization, if we are to endure in times of crisis, we must return to fundamentals such as his. Lincoln's great ability came forward in the time of a national crisis, and the

OF ALL the impressive things I have seen on my trip west, the most wonderful one is . . . the studio of Avard Fairbanks.

Dr. Clarence C. Little
when president of the
University of Michigan

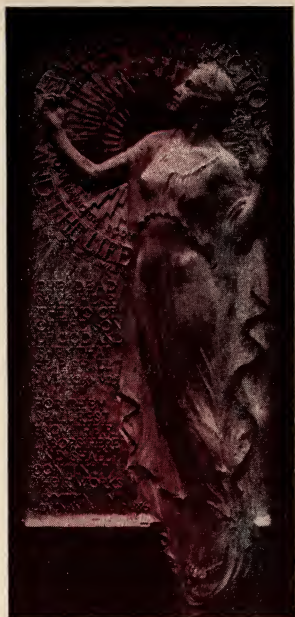
fundamentals of life which he had experienced as a youth, fitted him to carry forward the destiny of the nation and unify a mighty people. He bore great responsibilities through his adherence to simple and elementary principles, particularly those ideals which created and developed our democracy. His belief in charity for all mankind, his lack of any racial animosity have made Mr. Lincoln a great figure for all time."

As the schools in the Hawaiian Islands contain many racial types, such a Lincoln memorial seemed fitting. It stands forth as a symbol of racial appreciation, not just tolerance. As the statue of a youthful worker, it will inspire courage in the youth of many nationalities. It presents to them the hope of a great future for the civilization in which they live.

W. L. Mackenzie King, former Prime Minister of Canada, is among the subjects Fairbanks has sculptured. When this bust was presented, the Hon. G. G. McGeer, K.C.M.P., reiterated the signifi-



PIONEER MORMON CEMETERY



I AM THE RESURRECTION AND THE LIFE



NEW FRONTIERS

SEPTEMBER 1950

cance of Fairbanks' Lincoln when he said, "My friendship with Dr. Fairbanks arose through an incident in our common belief that Abraham Lincoln still lives as the greatest humanitarian statesman and the wisest political economist that modern liberalism has yet produced."

The medal "Courage" which Dr. Fairbanks designed, was presented to Prime Minister Winston Churchill by Prime Minister Mackenzie King at the time of a conference of the Commonwealth of Nations of Great Britain.

As with his art, so with his life—Avard Fairbanks' art is a working Christianity. It shows in the natural beauty of his sculptures. It shows in the cultured atmosphere in which he and his wife Maude are rearing their sons. It shows in the way he handles relationships with others.

LIKE himself, his father and one of his brothers were excellent artists. His father, J. B. Fairbanks, was one of the pioneers of western art. He was among the early

Americans to study art in Paris, under great French masters of the nineteenth century. He returned to the west after training, to build up a cultural influence where his forebears had come at the time of the early development of Utah's natural resources in 1847, over a century ago. Avard Fairbanks' brother, J. Leo Fairbanks, was professor of art and architecture at the Oregon State College before his death.

Into this creative family Avard was born in 1897. His ability was apparent at an early age. His father took him to New York when he was twelve, where his sculpture earned him a scholarship at the New York Art Students' League to study under James Earle Fraser. His work was exhibited at the National Academy of design, when Avard was fourteen. When he was sixteen, he went to Paris to study at the *Ecole des Beaux Arts* with Injalbert, then to the *Academie Colarossie* and the *Ecole de las Grande Chaumières* and the *Ecole*

(Continued on following page)

GREAT ART CAN BE BEAUTIFUL

(Continued from preceding page)
Moderne. His sculptures were exhibited in the Grand Salon.

When asked concerning his marriage to Maude Fox in 1918 he insists, with a chuckle, "I met her one day, and we were married the next." And when plied for clarity, he goes on to say that he had known her in the States and that he met her by arrangement at the pier in Honolulu when she had come to join him.

In 1920, he was appointed assistant professor at the University of Oregon. When Dr. Clarence C. Little, then president of the University of Michigan, visited Oregon in 1926 for the inauguration of the new University of Oregon president and also to give a talk on his research in the field of cancer, he paid a visit to the studio of Avarð Fairbanks. What he saw there, he praised highly. Brother Fairbanks returned his interest by going to hear Dr. Little's talk.

When Dr. Little got up to speak, he started out by saying, "Of all the impressive things I have seen on my trip west, the most wonderful is here on the campus of the University of Oregon in the studio of Avarð Fairbanks. That is what we want at Michigan."

And that is what they got. When the Fairbanks family returned from Italy two years later (where Avarð had worked on the Guggenheim Fellowship), he was appointed associate professor of sculpture and resident artist in the division of Fine Arts. A grant of a hundred thousand dollars from the Carnegie Foundation launched the new division. In 1929, Avarð Fairbanks moved into old University Hall at Ann Arbor. Later he expanded his studio into its amphitheatre.

Early in his residence at Michigan, Avarð Fairbanks one day showed his wife an advertisement for a beautiful automobile. Said he, "I think I'll have one of those." She smiled indulgently. The condition of the exchequer at the moment flitted across her mind. And as it took careful planning to feed their many sons, little did she expect to ride beside Avarð in that car.

But there was the time he had made a dairy owner a bronze bull for which he was well paid. Follow-

ing this he made a bronze stallion, which also added generously to the family bank account. Thus he kept the Fairbanks boys in milk for a long stretch, yet little did Maude Fairbanks expect his creative efforts to turn into a sedan.

He met some of the automobile corporation officials, learned they needed a radiator cap, which Avarð designed. Within a week, it was completed, delivered, and accepted. And that is how Maude came to sit beside Avarð in the Fairbanks' fine car!

THROUGH the years, the size of his family has grown with Avarð Fairbanks' success. Now he and Mrs. Fairbanks have eight children. Avarð, Jr., is employed by the North American Aviation Company, engaged in rocket missile research. Dr. Eugene Fox Fairbanks is a practising physician at Pasco, Washington, where he resides with his wife and three children. Elliott, an army veteran, filled a mission to New Zealand, where he acted as second counselor to President Gordon Young, under whose direction he supervised the building of a Maori-carved church. Justin, a navy veteran, is on a mission, situated at the present time in Liege, Belgium. Virgil, a junior at the University of Utah on a scholarship, is enrolled in the medical school. Jonathon, a graduate of East High School in Salt Lake City, is interested in natural sciences, particularly zoology. He shows a marked ability in illustrating bird life. David, a ninth grader at Roosevelt Junior High, is a devotee of music, specializing in piano and violin. Grant the young-

GOLDEN WEDDING

By Hortense Spencer Andersen

THEY sit near the door in the twilight,
These two, who though old still are
young;
He holds her small hand, as the skylight
Turns gray, and night's pearls are un-
strung.

Between them a current of trusting
Flows forward, it seems, in a stream
Fused constant and strong by adjusting
The glare of their crucible's gleam.

There dwells in their eyes a deep glory
As though the old gold of their years
Remains to embody their story
Of triumph, as evening appears.

est, an eighth grader in junior high, specializes in the flute and piano, and amazingly enough paleontology, on which he can lecture at length. Of the eight boys, four show definite interest in art, though all have tried their hands at it. It is fascinating to observe each of these boys as it is to observe each of the works of Avarð Fairbanks himself. They are an inspiring family, indeed.

Avarð, the sculptor-father, might well have been the model for one of his stalwart pioneers. He is well built, straight, and rugged-looking. His clear, visionary eyes and his wavy, slightly graying hair add dignity to his youthful features.

Dr. Fairbanks earned his Bachelor of Fine Arts Degree at Yale; a Master of Fine Arts Degree at the University of Washington; a Master's Degree in anatomy at the University of Michigan where he also earned his doctor's degree, a Ph. D. in anatomy! He worked for both his master's and doctor's degrees in the medical school studying as intently as the medical students beside him. His use of these studies in anatomy is evidenced in his modeling of human and animal forms.

Dr. Fairbanks explains to his students that the artist must study life and capture its rhythm in the flow of muscles, as well as the character of the individuals if his work is to be dynamic rather than static. The correlation of anatomy to design is more than mechanical, for idealism is likewise important. It is through the physical that the latter finds expression. An interesting correlation is found between architecture and human anatomy. Tissues grow in the same patterns that have been applied in architectural and engineering design.

WHEREVER the Fairbanks have lived, they have been active in the Church program. In Eugene, Oregon, they together assisted in organizing the branch which today has a flourishing membership of six hundred. In Ann Arbor they with Brother and Sister John Klapphack, the family of George and Hattie Bell Ross, Brother and Sister Loveless, the Eardleys, the Shurt-

(Concluded on page 742)

THE IMPROVEMENT ERA

SOUTHERN PACIFIC PROUDLY PRESENTS

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NEW

SUNSET LIMITED

LOS ANGELES-NEW ORLEANS ★ 42 HOURS

Here is America's newest, finest, most beautiful transcontinental streamliner. Daily 42-hour service Los Angeles-New Orleans. Moderate extra fare.

Choice of luxurious all-room Pullman accommodations (private, enclosed washrooms in bedrooms) or extra-comfortable new "Sleepy Hollow" Chair Car seats with leg rests and extra leg room.

The new *Sunset Limited* is all new. From its "magic stop" brakes to its "feather-touch" doors every feature will delight you. Built by Budd, to Southern Pacific's own specifications, this great streamliner is \$15,000,000 worth of luxury on wheels. Plan to ride it on your next trip east and you'll see for yourself why it is called "The Streamlined Train with the Southern Accent."



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Now, for the first time in history, San Francisco and Portland are just overnight apart by luxury streamliner. The new *Cascade* leaves San Francisco 5 p.m., arrives in Portland at 9:30 a.m. Through Pullman arrives Seattle 2:00 p.m. P.S.T.

The beautiful new *Cascade's* Pullmans feature private enclosed washrooms throughout. The unique *Cascade Club* provides two unbroken car-lengths of dining and club room, where you'll enjoy famous Southern Pacific food, hospitality, comfort and fun.

For complete information about these two great streamliners, call at any S. P. ticket office, or mail coupon below.

S·P

The friendly Southern Pacific

MR. F. Q. TREDWAY, Southern Pacific,
65 Market Street, San Francisco 5, Calif.

Please send me, free, your full-color, 24-page book, "The New Sunset Limited" and 12-page picture folder, "The New Cascade."

NAME

ADDRESS

CITY ZONE STATE

TODAY'S Family



Burl Shepherd

EDITOR

Nylon In Your WARDROBE

It's here to stay! Nylon—the new glamor girl in synthetic fabrics—is being developed for wider use in clothing and household fabrics.

Nylon first made its debut in

1938. A product of carbon (from coal), oxygen and nitrogen (from air), hydrogen (from water), and the chemist's skill, it was introduced to the public in women's hosiery and rapidly became a national favorite. Durable, elastic, lightweight, and quick-drying, it revolutionized the hosiery world even though it had the hygienic disadvantage of being almost non-absorbent. Then, for several years, nearly all nylon produced in Amer-

ica went into industrial uses—parachutes, glider tow ropes, aircraft tires, and other wartime essentials. After the war its uses were expanded, and it has found a ready market in hosiery, gloves, underwear, men's shirts, socks, and ties, and some women's dress goods and blouses.

Nurses and other uniformed workers acclaim nylon uniforms because they do not wrinkle greatly,

(Continued on page 725)

BLUEPRINT FOR Beauty



*Enthusiasm—ideals—
appearance—attitudes
—these are a part of
popularity.*

—Photograph by Louise
Price Bell

Popularity Report Card

ARE you the likeable person you'd like to have for a friend? If, for a few moments, you weren't yourself but someone else looking on, how popular would you be with you? How would you rate yourself on appearance, attitudes, enthusiasm, ideals?

To be popular is to be approved by others. Others approve of you if they like the things you think and say and do. No girl or boy need accept unpopularity with the idea that, "I can't help being the way I am. My personality is already

THE IMPROVEMENT ERA

formed and I'll never change." Such an attitude shirks responsibility and closes its eyes to opportunity. For everyone, both young and old, grows by changing. And as you grow, it is good to check up once in awhile to see if you're on the right track. How do you rate, for instance, with the following? Can you make these one hundred percent "yes" questions, or must part of the answers be always "no" or "sometimes"?

Do you take pride in your personal appearance? []

Do you speak correctly and enunciate clearly? []

Do you walk gracefully? []

Can you sit poised and quiet in a group for a time without talking? []

Can you talk interestingly about one subject? []

Do you listen considerately to the opinions and ideas of others? []

Are you tactful in speech? Do you refrain from "catty" remarks or gossip? []

Can you laugh when the joke is on you? []

Can you say you are sorry, sincerely and unself-consciously, when you are wrong? []

Are you interested in the needs of others? Do you go out of your way to be kind to them? []

Are you generous in giving others credit for what they do? []

Are you courteous at home as well as in company? []

Are you a thorough, efficient worker, one who can be depended upon to do what you say you will do? []

Can you take personal criticism? []

Do you make sure of the facts concerning a person or his actions before stating a conclusion? []

Do you tolerate the faults of others as well as your own? []

Can you keep your temper when you know the other person is wrong? []

Do you feel yourself the equal but not the superior of your associates? []

Do you take advantage of opportunities to develop and display your own good qualities? []

Are you cooperative and enthusiastic in group activities? []

Are you generally cheerful and optimistic? []

(Concluded on following page)

SEPTEMBER 1950

I just hated to wash work clothes until I tried Fels-Naptha Soap.



We've always used Fels-Naptha in my family. We like the way it washes.



Out of the mouths of Brides



Fels-Naptha's "sunshine" makes my sheets look whiter than new.



Tom fussed about his shirts till I washed them with Fels-Naptha.



Nothing washes clothes as clean as soap—Fels-Naptha, that is.



I like the clean smell of Fels-Naptha Soap Chips.



Gentle Fels-Naptha helps my hands stay soft and lovely.



IMPROVED
Fels-Naptha Soap

also makers of FELSOL, the new, White Instant Sudser

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ELECTRONIC ORGANS



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in your own vicinity.
Ask for a demonstration



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SALT LAKE CITY

Palmer-Watkins-Clark
Music Company
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SOUTHERN UTAH & NEVADA

J. W. McAllister
St. George, Utah



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BOISE

Boise Music & Appliance Co.
211 North 8th Street

IDAHO FALLS

George R. Larsen
Idaho Falls, Idaho

POCATELLO

Fawson Music Company
138 North Main Street

REXBURG

George R. Larsen
35 College Avenue



MONTANA

BUTTE

Len Waters Music Company
119 North Main Street

BILLINGS

Lindamood Music Company
224 North Broadway

POPULARITY REPORT CARD

(Concluded from preceding page)

It isn't difficult to know which answers favor popularity, is it? "No" and "sometimes" answers must of necessity lower the popularity rating because they indicate

carelessness and negative attitudes. If the answers are largely "yes," it is a pretty fair indication that your attitudes are wholesome, that you like people, and therefore people will like you.

VARIETY WITH PEANUTS

PEANUTS, peanut butter, and peanut oil are well worth a place in everyday menus. They are a good source of B vitamins (especially niacin) and also supply other vitamins and minerals. They supply fatty acids necessary for skin health. They are good energy foods. Peanuts and peanut butter rate high in protein quality and may be used as an alternate for other protein dishes. Raw nuts are better food than those which have been cooked in oil and salted.

Peanut-Staffed Peppers

- 6 green peppers
- 1 tablespoon fat or peanut oil
- $\frac{1}{2}$ cup uncooked rice
- $\frac{1}{2}$ cup minced onion
- $\frac{1}{2}$ cup chopped celery
- $1\frac{1}{2}$ teaspoons salt
- 1 cup water
- 2 cups cooked or canned tomatoes with juice
- 1 cup chopped peanuts
- Breadcrumbs mixed with melted fat

Cut out stem ends of the peppers and take out seeds. Steam the peppers 5 minutes in small amount of water. Combine melted fat, rice, onion, celery, and salt in frying pan. Add water slowly as mixture begins to cook, then cover and simmer for 10 minutes. Add tomatoes and juice and simmer 10 minutes longer, or until rice is almost done. Add more liquid if needed. Stir in peanuts, stuff peppers with the mixture, and sprinkle with crumbs. Place peppers in baking dish with a little hot water, cover, and bake in moderate oven for half an hour.

Creamed Peanuts and Celery

- 2 cups celery, cut in pieces
- 1 tablespoon flour
- $\frac{3}{4}$ teaspoon salt
- 1 tablespoon peanut oil
- $\frac{1}{4}$ cup chopped peanuts
- $\frac{1}{4}$ cup grated cheese
- Milk

Cook celery until tender in small amount of water. Drain liquid into a cup and add enough milk to fill the cup. Combine peanut oil and flour and add milk mixture. Cook until sauce is thickened, stirring constantly. Add salt and celery. Remove from heat. Add peanuts and cheese and stir until cheese is melted.

Southern Rice-Peanut Casserole

- 2 tablespoons green pepper, chopped
- $\frac{1}{4}$ cup peanut oil
- 4 tablespoons flour
- 2 cups milk
- 1 teaspoon salt
- $\frac{1}{4}$ cup peanuts, chopped
- $\frac{1}{2}$ cup grated cheese
- 2 tablespoons pimento, chopped
- 3 cups cooked brown rice
- Cracker crumbs
- Parsley
- Hard-cooked egg slices

Sauté green pepper in peanut oil, then blend in flour. Add milk gradually, stirring constantly. Cook until thickened, then add salt, peanuts, cheese, and pimento. Heat thoroughly. Pour over hot cooked rice in oiled casserole. Sprinkle with cracker crumbs and brown in the oven. Garnish with parsley and egg slices.

Peanut Quick Bread

- 2 cups sifted whole-grain flour
- 2 teaspoons baking powder
- 1 teaspoon salt
- $\frac{1}{4}$ cup brown sugar
- 2 tablespoons fat
- $1\frac{1}{4}$ cups milk
- 1 egg
- 1 cup chopped peanuts

Sift dry ingredients together. Work in fat. Beat egg with milk and stir into first mixture. Add chopped peanuts and blend. Pour into greased loaf tin and bake about 1 hour in moderate oven (350° F.)

Peanut-banana bread—Mix $\frac{1}{2}$ cup mashed banana pulp with the beaten egg and milk.

(Continued on page 724)
THE IMPROVEMENT ERA

Presenting...

The New Model 10 Baldwin Electronic Organ



MODEL 10

SPECIFICATIONS

Great	Stops Swell	Pedal
16' Double Dulciana	16' Lieblieb	16' Open Diapason
8' Open Diapason	8' String Diapason	16' Dulciana
8' Dulciana	8' Stopped Flute	16' Bourdon
8' Clarabella	8' Rohr Flute	16' Contra Bassoon
8' Gemshorn	8' Salicional	8' Flute
4' Octave	4' Orchestral Flute	8' Cello
4' Octave Gemshorn	4' Salicet	4' Choral Bass
2' Fifteenth	2' Flautino	
8' Tromba	8' Clarinet	
4' Tromba Clarion	8' Oboe	
* Chimes	8' French Horn	
	8' Vox Humana	
	8' Trompette	
	4' Clarion	
*Stop-key prepared for optional use		
Couplers		
4' Great to Great	16' Swell to Swell	8' Swell to Pedal
16' Swell to Great	4' Swell to Swell	4' Swell to Pedal
8' Swell to Great		8' Great to Pedal
4' Swell to Great		4' Great to Pedal

VIBRATOS . . . Light, Medium and Full

THE CONSOLE AND PEDALS OF THE MODEL 10
BALDWIN ELECTRONIC ORGAN CONFORM
STRICTLY TO THE RECOMMENDED STANDARDS
OF THE AMERICAN GUILD OF ORGANISTS.

ACCESSORIES

3 Swell Combination Pistons	Visual Indicators for Great Expression, Swell Expression and Register Crescendo Pedals.
3 Great Combination Pistons	Pedal Expression Switch
4 General Combination Pistons (and Toe Studs)	Tone Color Variant
Swell Expression Pedal	Main-Full-Echo Switch
Great Expression Pedal	Operating Pilot Light
Register Crescendo Pedal	Organ On-Off Switch

A TRIUMPH OF TRADITION

✓ **Tonal Range**—Thirty-one absolutely independent stops. In addition to a full complement of solo voices; twenty-eight of these stops may be used for the ensemble build-up.

✓ **Couplers**—Manual and inter-manual couplers in Great and Swell . . . also couplers from both Manuals to Pedal Section.

✓ **Expression**—Independent expression of each manual division . . . Pedal Section may be controlled by Great or Swell, or left independent of expression. Expression Pedals are compensated for constant timbre.

✓ **Register Crescendo Pedal**—For smooth and gradual build-up of full tonal power and clarity.

✓ **Combination Pistons**—Adjustable at console . . . three on Great, three on Swell and four "Generals" for entire organ . . . also Toe Studs for control of general pistons.

✓ **Visual Indicators**—Eliminate "blind" playing by showing exact position of both Expression Pedals and the Crescendo Pedal.

BALDWIN

ELECTRONIC ORGANS

BALDWIN, ACROSONIC, HAMILTON AND HOWARD PIANOS

THE BALDWIN PIANO COMPANY, CINCINNATI, OHIO

QUEEN OF THE TABLE

ROYAL TABLE QUEEN BREAD



Here's a loaf of extra value—a premium bread in every way, thanks to skillful baking and the use of highest quality ingredients only. Next time, take Table Queen—for bread at its delicious best.



**IMPROVED FLAVOR
ENRICHED
WITH VITAMINS**

at all FOOD STORES

Royal Baking Co.
Salt Lake City and Ogden

STOP SMOKING—Easily!

Nico-Stop, new medical discovery, can help you stop the tobacco habit. Pleasant tasting. A few drops on the tongue relieves craving AT ONCE and starts clearing the system of accumulated tobacco poisons. Thousands have used it successfully. Accept no substitutes.

Priced at the cost of only a few weeks' smoking. Money-back guarantee. If not available at your druggist's, write to

NICO-STOP

NICO-STOP, BOX 193, SAINT HELENA, CALIF.
Please send further information about Nico-Stop.

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The Improvement Era

Variety With Peanuts

(Continued from page 722)

Peanut-Carrot-Orange Salad

- 2 cups coarsely grated carrots
- 1 cup coarsely chopped peanuts
- 1/2 cup raisins
- Salad dressing
- Lemon juice, if desired
- 3 oranges, cut in sections

Combine carrots, peanuts, and raisins with salad dressing and lemon juice. Arrange on lettuce with orange sections as garnish.

Peanut-Stuffed Prune Salad

- 18 cooked prunes
- 1/2 cup cottage cheese
- 1 teaspoon grated orange rind
- 1/4 cup chopped peanuts
- 1/4 teaspoon salt
- Salad dressing

Pit and chill prunes. Combine the other ingredients together, moisten with salad dressing and stuff into prunes. Serve on lettuce.

Filled Peanut Butter Cookies

- 1/2 cup shortening
- 1/2 cup peanut butter
- 3/4 cup brown sugar
- 1 egg
- 1/2 cup milk
- 1/2 teaspoon vanilla
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 2 cups sifted wholewheat flour
- Raisin filling

Cream shortening, peanut butter, and sugar. Add egg, milk, and vanilla and mix well. Sift dry ingredients together and stir into the first mixture. Chill. Roll dough thin. Cut into rounds with a cookie cutter; drop a spoonful of filling in center of one round and cover with another. Press edges together. Bake on ungreased cookie sheet in a hot oven (425° F.) 10 minutes.

Raisin Filling

- 3/4 cup ground raisins
- 1/4 cup sugar
- 1/3 cup water
- 1 tablespoon lemon juice
- 1 teaspoon grated lemon rind
- 1/4 cup finely chopped peanuts

Combine all ingredients except peanuts and cook until thickened. Remove from heat and add peanuts.

THE IMPROVEMENT ERA

Apple Flapjacks

- 1½ cups sifted wholewheat flour
2½ teaspoons baking powder
1 tablespoon sugar
½ teaspoon salt
¼ teaspoon cinnamon
2 eggs, separated
1 cup milk
3 tablespoons peanut oil (other salad oil may be used)
1 cup finely grated apple

Sift dry ingredients together. Beat egg yolks, add milk and peanut oil. Slowly add liquid to dry ingredients. Beat until batter is smooth. Add grated apple and fold in stiffly beaten egg whites. Drop by spoonfuls on hot griddle. Cook on one side until puffed and bubbly. Then turn and cook on other side. Serve immediately.

Oatmeal Loafers

- 1 cup flour, sifted
½ brown sugar
2 teaspoons baking powder
¼ teaspoon salt
1½ cups oatmeal
½ cup peanuts, chopped
¼ cup milk
½ cup peanut oil (or salad oil)
1 teaspoon vanilla
1 egg, beaten

Sift dry ingredients together, and add other ingredients all at once. Mix well. Drop by spoonfuls on oiled cookie sheet. Bake at 375° F. for about 15 minutes.

Nylon In Your Wardrobe

(Continued from page 720)

are easily laundered, do not shrink, and require little ironing. But most are agreed that nylon seems too warm, that perspiration and discomfort, due to inhibited circulation of air, are greater. Nylon is not porous: it lacks "breathability."

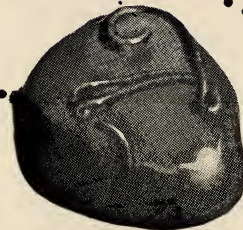
Nylon gloves and hosiery are popular because they outwear those made from other fabrics and retain their shape well. (Nylon is stronger than silk and loses only fifteen percent strength when wet, as compared to rayon which may lose up to sixty percent.)

Nylon does not deteriorate with age; strong soaps do not harm it; moths do not attack it; it is wholly resistant to mildew. These features make it admirable for use in home furnishings, although it does not have good draping qualities. It is

(Continued on following page)

*The West's
Most Famed
Family Treat!*

*Humpty Dumpty
Chocolates*



ask for

Glade's

At all
discriminating
candy counters

GLADE CANDY COMPANY — SALT LAKE CITY, UTAH

**For BETTER
JAM & JELLY**
My Mom Says She
always uses

**M.C.P.
Jam & Jelly
PECTIN**

MORE FOR YOUR MONEY



ENROLL
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**PROFITABLE DAYS
AHEAD FOR
QUISH
GRADUATES**

Capitalize on QUISH training now! You'll be a competent beautician when graduated. QUISH provides you with technical skill and knowledge gained in 25 years. SEND FOR FREE CATALOG TODAY!

QUISH
SCHOOL OF
BEAUTY CULTURE
228 SOUTH MAIN

Compare



The milder flavor
of Star-Kist Tuna...



Compare it with any
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THEN DECIDE



Prove it to your own satisfaction!

Star-Kist Tuna is Milder because MILDNESS is a natural quality of the smaller tuna. Only these smaller, Milder, tuna are packed under the Star-Kist Tuna labels.

Guarantee Buy a can of Star-Kist Fancy Solid Pack Tuna AND any other brand of solid pack tuna at any price! Side-by-side, compare them for: 1. Appearance. 2. Flavor. 3. Quality of the pack itself. If, then, you don't agree that Star-Kist is the better light meat tuna, send us the label from both cans tested, with your statement of objection and receive in return twice the price of the Star-Kist Tuna.

Star-Kist Tuna, Terminal Island, California.



Buy FANCY SOLID PACK or CHUNK STYLE,
Both are the same fine Star-Kist quality!

**HAVEN'T TASTED THAT
OLD-FASHIONED FLAVOR
SINCE I WAS A GIRL!**

A new secret recipe brings back old-time bread goodness. Tastes so much better than ordinary white breads. No wonder Utah's vote it the 2-to-1 favorite in the recent Deseret News survey. Ask your grocer to save you a loaf today!



Nylon In Your Wardrobe

(Continued from preceding page)

popular in pleating because it can be pressed to shape with moist heat, and the pleats will stay. Designs which are embossed on nylon to give it a brocaded or pique appearance are permanent and will not wash off as they will in cottons and some rayons.

Men like nylon neckties because the ties are durable, hold their shape, and do not wrinkle. But some complain about it in shirts because the shirts lose their fine, tailored look after being laundered.

The new synthetic has been thought admirable for children's clothing, but those who have purchased it for sewing have spent anxious times trying to sew seams that do not pucker.

So the new fabric has had its disadvantages, but the chemists have gone to "bat" for their brain child. They have recently decided to use a short-crimp staple fiber instead of the long filament fibers for clothing fabrics. Before cutting the fiber for spinning, they have put a crimp in it to give it a wool-like appearance and texture. This makes air pockets in the woven fabric and thus gives it the porous quality it has lacked. The slipperiness in look and feel is thus eliminated, and the fabric is easier to sew. Although this new type of nylon is not in wide use yet, we can expect many nylon fabrics with the appearance of wool suiting, flat faille crepes, bedford cords, and serge.

HOSIERY

Another innovation is the "nylon twist" in women's hosiery. When nylon fiber is made, it can be stretched to any desired thickness and then, by heat and moisture, stabilized at that point. Manufacturers are now beginning to put a twist in the fiber before making yarn of it, and this gives a stocking of even greater strength and elasticity than before—one that will not wrinkle or stretch out of shape.

The nylon strands or fibers are woven together to give the weight of yarn desired. Thus, the weight of the yarn determines the denier of the hose: A fifteen-denier is very sheer and usually considered a

(Continued on page 728)
THE IMPROVEMENT ERA

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**GOOD
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First choice of housewives and locker plant operators in the west, WESTERN LOCKERAP is available at your grocer's or locker plant. Ask today for WESTERN LOCKERAP!

**WRAP RIGHT...
with the RIGHT WRAP!**



WESTERN WAXED PAPER CO.
PORTLAND • SAN LEANDRO
LOS ANGELES

NYLON IN YOUR WARDROBE

(Continued from page 726)

dress-up stocking, while twenty or thirty-denier hose is heavier and suitable for everyday wear and tear. Even forty-denier hose are available for very sturdy use. Gauge of a stocking is determined by the number of loops of yarn woven into each

one and one-half inches of stocking. When fine yarn is used, more loops can be woven into the hose than when heavy yarn is used, and so, the higher the gauge number, the finer the texture and quality of the stocking.

(Concluded on page 730)

"O Thus Be It Ever..."

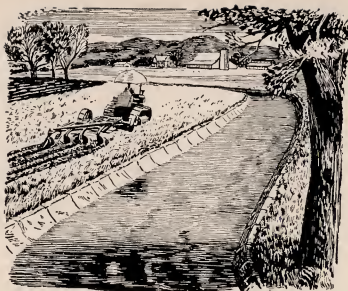
BY RICHARD L. EVANS

WE have come to another day of national remembrance—a day to remind us of what this nation meant to those who offered their lives to bring it into being and to remind us of what it now means to us, and to the rest of the world. It is a time when we have been sobered in our thinking, for we find that freedom is still forcibly challenged in the earth, and there is no denying the seriousness of the situation. It is a time when every standard of value is subject to re-examination. But it is not a time for despondency or for despair, but for determination, and for something else besides: It is a time for prayer and for repentance, as well as for perseverance toward the purposes of peace. It is a time when we must face the fact that freedom isn't always easy. Freedom means choice. Freedom means making decisions. It means self-reliance, integrity, and individual effort. It means accepting responsibility; and it often means sacrifice. Our fathers knew all this when with God's help they fashioned for us the foundations of this great and good land. Mercifully the Lord answered the prayers of their extremity and helped them to achieve the moral and material strength to do what has been done in the past. And only by the help of the God of our fathers can we hope to solve the problems and avoid the pitfalls of the present. We shall earnestly need the prayerful humility that is deserving of divine direction, not rashly rushing in, not shrinking from any clear-cut duty, not compromising any principle, being firm for freedom, with prayers for peace, with repentance consistent with our prayers, and with performance consistent with our repentance. There is no strength or wisdom that cannot be ours, God granting it. But there are no claims we have on him except as we pursue his ways. Without divine direction, men, after all, are only men. As a nation may we pray earnestly for divine direction, for those who must make momentous decisions, and may we be deserving of the direction and sustaining power and peace which only God can give. "O thus be it ever when free men shall stand. . . . Praise the pow'r that hath made and preserved us a nation."

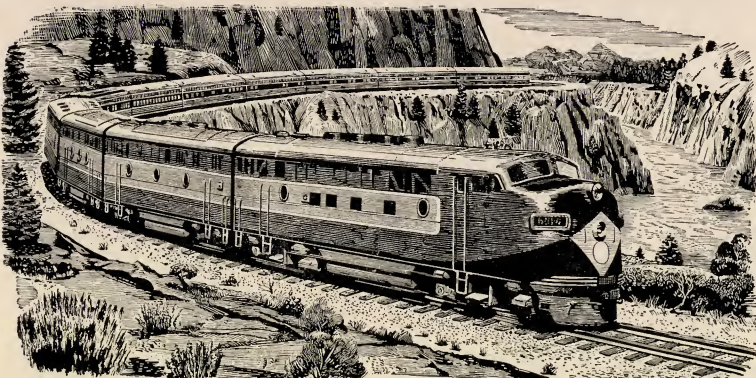
"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 2, 1950



To help keep planes safe—a "Peak Temperature Indicator." This device, attached to motors, tells pilots instantly if any cylinder begins to heat up dangerously.



To help save the West's water—an inexpensive irrigation ditch lining. It's made by coating paper or aluminum foil with asphalt and keeps water from being lost into the ground.



To help protect diesel locomotives — a special detector and alarm which warns engineers if water leaks into the lubricating oil. Engines can be shut down quickly before expensive damage occurs.

Three new developments in Standard's laboratories

We picked these three developments to tell you about because they will probably never be manufactured by Standard of California.

Although we developed them, looking for ways to help some of our customers meet special problems, we expect to turn them over to other companies to produce. And this illustrates a point...

Everything we discover that can possibly benefit you is brought to you in some way...even when the development leads us far outside our own field. And when we turn up a practical way to improve a petroleum product, we make prompt use of it and, in many cases, make it available to other companies under license.

Research at Standard is a vital, progressive force. It has called for an investment of more

than \$35,000,000 in the last ten years, but its results have been immeasurable...not only in terms of better products but in the creation of new jobs and greater opportunity for our own people and those in many other industries.



The dietician reports-

**Clover Club
Potato Chips
are as digestible
as baked
potatoes!**



That's why most hospitals and schools in the Intermountain West include Clover Club Potato Chips on their menus. You can eat all you want. For they're not only good, but good for you!

FRESH!
**And double-wrapped
To keep 'em FRESH!**

Two packages, one inside the other, keep flavor-destroying sunlight out, keep Clover Club's delicious flavor sealed in.



**Always Get
CLOVER CLUB
POTATO CHIPS**

NYLON IN YOUR WARDROBE

(Concluded from page 728)

SEWING TECHNIQUES

Nylon requires a special sewing technique. Here are the sewing "musts" which make the job easier:

1. Use a #9 or #11 needle for the sewing machine.

2. Thread machine with nylon thread. Wind the bobbin evenly, making sure there is no pull on thread as it feeds from spool to bobbin.

3. Machine stitches should be nine to twelve to the inch.

4. Use loose tension. It is a good idea before adjusting tensions to test the stitching with a few nylon scraps. If the stitches are smooth and even, no adjusting is necessary. However, if tensions are adjusted, the bobbin and top tensions have to be adjusted equally.

5. Guide the fabric slowly through the machine, avoiding pulling at either end.

6. Cut nylon thread with scissors. Don't break it off.

7. Since nylon fabrics tend to fray, be sure to take sufficient seam allowance. Pinking can be used as a seam finish for heavy nylons. For finer material a French seam less than one-quarter inch in depth may

be used. On sheer nylon fabrics, two rows of stitching about one-eighth inch apart will help to prevent fraying, and may be used where it is not desired to press the seams open.

8. Seams cut exactly on the straight of the material will pucker more than those cut on the bias. It may be well to remember this when choosing patterns.

LAUNDERING CARE

Nylon articles require the same general laundering care as rayons. They should be washed in lukewarm water with a mild soap and rinsed without wringing or twisting. Since nylon fabrics may fade, it is a good idea not to hang them in the sun for very long while drying. Ironing with a warm iron (about 275°) on the wrong side while the garment is slightly damp is generally satisfactory. Since nylon is naturally a white fiber, it will not be improved by bleaching processes and should require none. Most spots and stains may be removed by any ordinary cleaner, if it does not remove dye from the fabric. The cleaner may be tried on an inconspicuous spot first.

THE CHURCH MOVES ON

(Concluded from page 688)

1949 by twenty-two percent. In the six month period, 1066 books were added to the library and 5718 one hundred-foot rolls of microfilm records were put on the shelves.

15 THE weekly network radio program from Temple Square featuring the Salt Lake Tabernacle choir and organ became "of age"—twenty-one full years old. No special observance of the event was planned.

16 ROSECREST Ward chapel, East Mill Creek (Salt Lake) Stake, currently used by both Rosecrest and

Highland View wards, dedicated by Elder Harold B. Lee of the Council of the Twelve.

Gallup, New Mexico, Branch transferred from Western Mission to St. Johns (Arizona) Stake, with Wayne H. Banks as president.

Stibnite Branch, Weiser (Oregon) Stake, organized with William A. Jensen as president.

Weiser River Branch, Weiser (Oregon) Stake, organized from portions of Weiser Ward, with Carol A. Fuchs as president.

"The Fulness of Times" began on the Church Sunday evening radio program on KSL.

IN ITALY . . . THE SUNNY LAND

(Continued from page 709)

administered to the child, and Joseph Grey recovered. And in answer to the parents' questions, Elder Snow spoke simply in Italian: "The God of heaven has done this for you."

Jabez Woodard, whom Lorenzo

Snow had met in England, joined the three elders on September 18, 1850, being sent there by the contributions of the London conference of the British Mission. The next day, Elders Snow, Toronto, Stenhouse, and Woodard ascended a

(Continued on page 732)
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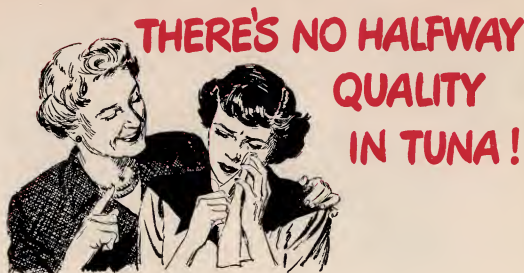
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MODERN OFFICES THROUGHOUT THE WEST

In Italy... The Sunny Land

(Continued from page 730)

high mountain, which they called "Mount Brigham," and the four—who were natives of America, Italy, Scotland, and England, organized themselves into the first branch of the Church in Italy. It was eleven months to the day since Elders Snow and Toronto had bid their families in Great Salt Lake City good-bye.

Elder Snow baptized the first Italian convert, Jean Antoine Box, on Sunday, October 27, 1850, at La Tour, in the valley of Luzerne, Piedmont, Italy. This man had received his introduction to the gospel message by attending a three-hour discussion in which some of the best ministers of the region had attempted to best the elders in a discussion of religious principles.

Elder Woodard was ordained a high priest on November 24, 1850, and was called by Elder Snow to preside in Italy. At the same time, Elder Stenhouse was ordained a high priest and appointed to open the gospel door in Switzerland.

Soon others were taking upon themselves the covenant of baptism in Italy, but the work was slow. On May 9, 1851, Elder Woodard wrote Elder Snow who was then in England:

Dear President Snow: I am still alive and able to climb mountains, if I cannot move them. I have baptized one more since I wrote. This makes twenty-one members exclusive of those who are non-resident, as Brother Toronto, Brother Stenhouse, and myself.

The *Millennial Star* of August 15, 1851, reported that "the mission in Italy still moves forward," that Elder Toronto had recently returned from Sicily, and some of the Italian brethren had recently been ordained and were endeavoring to do missionary work. The Church there then numbered thirty members. Elder Snow was engaged in the translation of the Book of Mormon into Italian at that time, which book was to come from the press in 1852.

Elder Woodard reported to President Samuel W. Richards on January 12, 1853 that:

the Italian Saints are increasing in number, knowledge, and blessings, although surrounded continually with oppression, such as loss of employ, children expelled from school, etc.

With the close of the year 1853, Elder Jabez Woodard was on his

THE IMPROVEMENT ERA

way home with an honorable release from missionary activity. With the release of Elder Woodard the Italian Mission lost its identity as a separate mission of the Church. From 1854 to 1861 it functioned as the Swiss and Italian Mission. Elder Woodard was again in continental Europe, among his beloved Italian Saints, for a season as president of the Swiss and Italian Mission beginning in 1857, and he served as the first president of the Swiss, Italian, and German Mission in 1861. That mission functioned from 1861 to 1868.

Emigration was a factor in keeping the membership of the Italian Mission and its successors small. At the time of its amalgamation with the Swiss Mission in 1854, there were three branches, sixty-four members, and records of fifty emigrations to Utah.

Two Brothers And A Girl

(Continued from page 714)

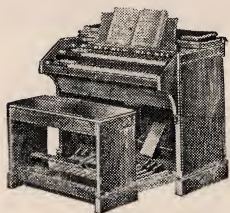
lasted forty minutes, and in that time there was not a sound nor a movement of unrest to disturb him.

At her life Claudia had been connected with educators, but she had never known another person who had the ability to attract and hold the attention of a mixed audience as Ben was doing. His topic was trite and hackneyed, and his words were not unusual. They were direct and simple, but there was something in his personality that made everything he said sound original and interesting. His message took on a new meaning—powerful and significant. Claudia wished that she had a pencil and notebook that she might take down every word of his speech.

He finished on a spiritual note. "One of the many marvels of nature, to my mind, is the fact that no two things in all creation are absolutely the same. No two human beings ever lived who were exactly alike. Our minds, our personalities, and our physical make-ups are sufficiently unlike as to preserve our individualities. The one thing in human beings, and the only thing that is identical, is the Spirit of God that is born in each of us. That spark of divinity is given to every human creature at

(Continued on following page)

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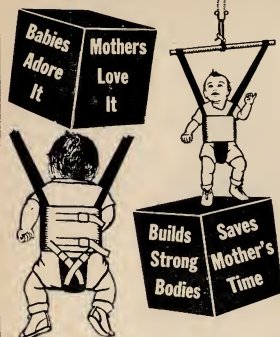
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TWO BROTHERS AND A GIRL

(Continued from preceding page)

birth. It is not only born in us, we are enveloped by it; we are submerged; we are bathed in it. Because it is invisible, people may neglect to draw upon this soul-inspiring influence.

"There are three normal hungers which are born with every human being. The first and most urgent and acute is the desire for food to sustain the body. The second hunger is mental. The growing infant acquires a curiosity about things around him, and mental hunger is born. The last and least insistent is spiritual hunger. Because it is the least compelling, it may be easily suppressed and neglected. It all too often perishes for want of sustenance. The body persistently demands food when hunger assails it. And physical hunger remains as long as there is normal life. If there is continued starvation, death ensues. Mental death comes less obtrusively, but quite as effectively from lack of proper nourishment and exercise. The worst death of all is the death of the spirit. And that is the one of which a person may be entirely unaware, because unlike physical craving, it does not send out danger signals. Without being fed, the spirit becomes weak and inactive. Spiritual death is the most horrible thing to contemplate. And spiritual life with its eternal growth and development is the most glorious of all things of which we dream and hope. What a wonderful place the world would be if every human being took advantage of accepting this divine force, instead of frittering our lives away on trifles. You are all familiar with the 'Vision of Sir Launfal' by James Russell Lowell.

"I'm going to close with a few lines from that poem:

" 'At the devil's booth all things are sold,

Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay. Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'Tis only God may be had for the asking."

"Oh, Ben, that was marvelous. I'm so proud of you," Claudia whispered, tucking her hand in his as he came to her side again.

"Thank you, dear," Claudia caught the affectionate word, but she was certain Ben had used it unconsciously. It was the first word of endearment he had ever spoken to her.

The rest of the program was soon over, and Ben and Claudia were surrounded by friends. He accepted their praise modestly. He was particularly pleased with the reaction of the boys, who all crowded around him, eager to shake his hand. Then the refreshment committee moved in. Ben was still holding Claudia's hand as he asked the ladies to excuse them from joining in the hamburger and watermelon feast. There were significant smiles and whispers as the two young people left the camp.

On the cool back porch of her aunt's home, Claudia and Ben ate the lunch Mrs. Glenn had prepared for her niece and Jimmy. Finishing the last crumb of the delectable chocolate cake, Ben drew a dainty little book from his pocket. He shifted from the porch swing, where they were sitting, to a chair under the lamp, saying, "Would you like to hear me read a little from 'Enoch Arden,' Claudia?"

"I'd love it, Ben. I haven't read that poem for years."

As he read, the theme of the story came back to Claudia. She liked the sound of his pleasant voice, and she liked the story. She had really enjoyed the evening with Ben. She had been surprised and delighted with his self-assurance, his control over his audience, and the splendid speech he had made. She was proud and happy in seeing the admiration and respect the people had for him. But uppermost in her mind were thoughts of Jimmy. In spite of her efforts she didn't seem able to concentrate on the reading. All at once, with a start, she realized that Ben's voice had stopped, that he had closed the book and was looking at her.

"Claudia," he said handing the little volume to her, "when you go to your room, please read the sentence that I have marked, and par-

(Continued on page 736)

THE IMPROVEMENT ERA



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TWO BROTHERS AND A GIRL

(Continued from page 734)

ticularly the last six words. I'll see you after your last class tomorrow. Good night, Claudia."

On the flyleaf of the little book was written, "To Claudia from

Ben." She turned to the bookmark and read the words,

"Unless—they say that women are so quick—

Perhaps you know what I would have you know—

Ultimate Objectives

BY RICHARD L. EVANS

IF WE want to know how far we can depend upon a person, we should know at least two things about him: We should know what he believes, what his philosophy of life is, what his ultimate objectives are, and then we should know under what circumstances, if any, he would depart from what he believes. Every man has a set of principles, a code of conduct to which he adheres or from which he departs—and the safety and solidarity of people vary greatly according to their professed principles, and according to how faithfully they follow their professed principles; for example, the man who believes that honesty is a divine injunction is likely to be more reliable than the man who believes that honesty is merely a policy to be pursued according to convenience. The man who believes that virtue actually offers its own eternal reward is likely to be more reliable than the man who believes that virtue is merely a social convention, to be observed only according to shifting circumstances. Likewise, the man who sincerely believes himself to be an everlasting immortal individual would be inclined to live in some respects quite differently from the man who doesn't look much beyond the present prospect. He who has his eyes on a short journey might well decide to get everything he can from everyone he can. But he who has his eyes on an endless itinerary is more inclined to consider his course. To him, anyone wronged is cause for real concern, because somewhere, sometime, he may meet every man he has misused, and somewhere, sometime, every wrong must be righted, and every debt discharged. Of course, it is true that some people who profess high principles sometimes depart from their principles and deeply disappoint us. But still, to know how far we may trust a man (and, parenthetically, how far we may trust an institution or an organization or even a nation), we need to know what his ideals and ultimate objectives are; we need to know what he wants from life; we need to know the future for which he hopes. We need to know what he has his eyes on—because that is what he is going to move toward, if he isn't interrupted on his way.

Revised

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 9, 1950

I wish you for my wife." The last six words were lightly underlined. The girl's first impulse was to laugh. But this quaint proposal of marriage was too serious and beautiful for laughter.

She lay awake for hours thinking of the brothers: of Jimmy; of Ben and his tender nature, and the precious words she had just read. Thinking of Jimmy brought memories of gaiety, pleasurable emotions—sweet and innocent. Thoughts of Ben brought peace. With sudden and astonishing clarity, she recognized the difference between two kinds of love. There was the swift, fascinating emotion that sweeps a girl off her feet—and then the other—the peaceful, comfortable, enduring love upon which people build for lifelong happiness. Suddenly she knew. A beautiful wave of contentment swept over her, and with a smile on her lips she fell asleep.

True to his word, Ben was waiting for her when she arrived at her aunt's home the next afternoon. Hearing her step on the porch, he went to meet her. There was unusual eagerness in his walk, but a worried question in his eyes.

"Claudia," the word was half a whisper. "Claudia—"

Her radiant smile as she held out her hands to him, answered his unspoken question. The next moment she was in his arms.

"Claudia, dearest, is this your answer?"

"Yes, Ben. Oh, yes."

At that moment Jimmy came in calling, "Hello there, Claud. Are you ready?"

He stopped short, looking at the tableau in astonishment and chagrin. Instantly Ben and Claudia turned, each holding out a hand to him. Bravely he grasped their hands, but Claudia's heart ached, seeing the unhappiness he could not hide. For several seconds he could not control his voice.

"Ben," he said finally, choking back what seemed suspiciously like a sob, "I congratulate you, old fella. I wish both of you loads of happiness and good luck. I'm sorry I wasn't a few years older than you, brother, and had the first chance. Well, that's that. You know I've always wished we had a girl in the family."

SEPTEMBER 1950

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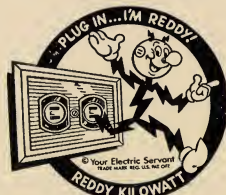
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"FOR the perfecting of the Saints . . ." (Eph. 4:12.)

ONE of the unfailing signs of the true church of Christ is the perfect organization which the Lord gave to his Church in the day he lived upon the earth. The Apostle Paul in his epistle to the Ephesian saints, writes:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11-12.)

And the Apostle further states that these officers should remain in the Church

Till we all come in the unity of the faith, and of the knowledge of the Son of God, . . .

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (*Ibid.*, 4:13-14.)

The same perfect organization exists in the Church of Jesus Christ of Latter-day Saints today, revealed anew through the Prophet Joseph Smith. But what is the meaning of the word "evangelist"? The Prophet Joseph Smith has said,

An evangelist is a Patriarch of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob, in giving his patriarchal blessing unto his sons. (*Teachings of the Prophet Joseph Smith*, p. 151.)

THE office of patriarch is therefore necessary in the complete and perfect organization of the callings of the Holy Priesthood in the Church of Christ.

The first patriarch to the Church in this dispensation was Joseph Smith, Sr., the father of the Prophet, who was called to the sacred office by revelation through his son, who also ordained him. The Patriarch to the Church today is Eldred G. Smith, the second great-grandson of Patriarch Hyrum Smith, the son of Joseph Smith, Sr., the first patriarch to the Church.

In a revelation to the Prophet Joseph Smith in Kirtland, Ohio, in March 1835, the Lord gave the following commandment to his chosen Twelve:

It is the duty of the Twelve, in all large branches of the church, to ordain

Melehizedek

PATRIARCHAL BLESSINGS

By Adolph Morz

PATRIARCH TO LIBERTY STAKE

evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.)

As the Church increased in membership, additional stakes of Zion were organized, and it became necessary to ordain other patriarchs in harmony with the will of the Lord as expressed to the Council of the Twelve. There are few, if any, organized stakes in the Church today in which there are not found at least one or two evangelists or patriarchs. Designated by revelation from the Lord unto the Twelve, as they visit the stakes of Zion, chosen and ordained by them through authority of the First Presidency, these patriarchs are appointed to pronounce patriarchal blessings upon the heads of worthy members of the Church who may desire blessings. A special recommend from the bishop of the ward to the applicant for the blessing is required by the presiding Authorities of the Church for identification of the Church member to the patriarch.

IN the instructions given by the First Presidency concerning the duties of the patriarchs is the following explanation and admonition:

Patriarchal blessings contemplate an inspired declaration of the lineage of the recipient, and also, where so moved upon by the Spirit, an inspired statement of the life mission of the recipient, together with such blessings, cautions, and admonitions as the patriarch may be prompted to give for the accomplishment of such life's mission, it being always made clear that the realization of all promised blessings is conditioned upon faithfulness to the gospel of our Lord, whose servant the patriarch is. . . . The sacred nature of the patriarchal blessing must of necessity urge all patriarchs to most earnest solicitation of divine guidance for their prophetic utterances and superior wisdom for cautions and admonitions.

During the time of his administration, President Joseph F. Smith in

speaking on the subject of patriarchal blessings, said:

We have a number of patriarchs in the Church whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth. (*Gospel Doctrine*, 1939 ed., p. 181.)

And again, the words of President Heber J. Grant:

Why do we believe in evangelists? Because they have the inspiration of God, the inspiration of their office and they are able to foretell the lives of the men and women upon whom they place their hands. (*Gospel Standards*, p. 20.)

IN reflecting upon the utterances of these and other inspired prophets and leaders of the Church on this subject, one cannot escape the conviction that patriarchal blessings, given and received as the Lord would inspire and approve, are of great worth to those receiving them. A great many Latter-day Saints can testify to the goodness of the Lord in the fulfillment of the promises given them in these blessings. They can also testify of the comfort and joy they receive in the assurance that, by obedience to his commandments, God would help them to overcome temptation and give them faith to solve their problems while passing through some of the trying experiences in life.

One of the first acts of many of the faithful Latter-day Saints who come to the land of Zion from their native lands as converts to the Church is to seek their blessings at the hands of the patriarchs. They appreciate this opportunity and

THE IMPROVEMENT ERA

Priesthood

NO-LIQUOR-TOBACCO COLUMN

Conducted by Dr. Joseph F. Merrill

Do You Want to Stop Smoking?

UNDER this heading we published in this column of the October 1949, IMPROVEMENT ERA a brief statement relative to a new drug designed to make it easy for smokers to quit their habit. So many requests have come to us for further information that we feel what follows will be read with interest.

The name of the new drug is Nico-Stop. It was developed after many months of intensive work by trained and competent chemists. Hearing of the existence of the drug from Emery R. Ranker, M. D., a prominent doctor of Oakland, California, we gladly accepted his offer to obtain for us further information. This he gave us in a letter dated October 20, 1949 in which he wrote:

"There is nothing in the product, when used as directed, that is at all harmful and many of the ingredients are very beneficial. It may be used or recommended by anyone in perfect confidence and safety. Mr. J. C. Smith, a sales manager of Nico-Stop, stated that he intends supplying the product in a smaller size for prescription use by doctors, in addition to the larger two-ounce size now on the market at \$10.00 a bottle. I discussed the price with him and he intends reducing the price as rapidly as possible, consistent with the initial expenses of research and organization."

The new drug is a red-colored liquid, said to be pleasant to taste, and a dose consists of four to eight drops on the tongue from a medicine dropper. If the local drugstore does not carry it, then write to Nico-Stop Sales Company, P. O. Box 193, St. Helena, California.

We have no financial interest in Nico-Stop and give the above as a

matter of service to all who would like to give up the smoking habit but find it difficult to do so. Other remedies have been proposed and used. We have formerly given information relative to them; but perhaps the easiest and most effective one yet developed is Nico-Stop. However, we might add that no drug or method will succeed unless the smoker has the desire and will to abstain.

Alcoholism

"The problem of alcoholism is perhaps currently receiving more attention than ever before. This is true at least of one phase of it—that of curing it. "An ounce of prevention is worth a pound of cure" is an old truism that does not seemingly concern many workers on the problem. They continually talk of alcoholism as a disease as if it were in the same class as arthritis, tuberculosis, cancer, etc.—diseases that everybody would avoid getting if he knew how to do it. Contrarily, everyone knows how to avoid alcoholism—never take the first drink. Since the records show that about one person out of every sixteen that begins drinking becomes an alcoholic—a confirmed drunkard—is it not sinful, immoral to drink? In the case of every disease, except alcoholism, are we not all interested in removing the cause? Many of those working on the problem of alcoholism show no interest in removing the cause. Why? Is this not anomalous?

Dr. Ivy Talks to Youth

A. C. Ivy, Ph.D., M.D., vice-president of the University of Illinois, and one of the ablest advocates of abstinence in the United States, is quoted in *Allied Youth*, July number, as saying:

gratefully take advantage of it, having been denied this privilege in the land of their birth. They are made to rejoice in their hearts in the prospects of receiving greater blessings in this wonderful land by continued faithful service to their Heavenly Father.

"All Latter-day Saints should

seek their blessings under the hands of the patriarchs." (John A. Widtsoe, *Evidences and Reconciliations*, p. 77.) These blessings should be carefully preserved and read often for the comfort and assurance they give to those who have faith in God and who faithfully strive to keep his commandments.

I'm notorious from the Atlantic to the Pacific and from the Hudson Bay down to the Gulf of Mexico as being a "teetotaler" and a "dry" in all circles with which I come into contact.

In the last fifteen months I've talked to medical and lay groups in every state in the Union except Maine and Florida. In every instance but one there has been a cocktail party. Like some of you and others of the Board of Trustees of *Allied Youth*, I've never taken a cocktail. I learned a long time ago that the easiest way to do it is to smile and say, "No, I'm a teetotaler. I'm an abstainer. I don't believe in it."

Not very long ago I was told the story that "There's Dr. Ivy, who never takes a drink. Nevertheless, when alcoholics need some realistic sympathy he is always on hand to help them out."

And that's a very peculiar thing. The people who dispense alcohol and who make the profit out of alcohol have no sympathy with the product that their business has produced. People like you and people like me have the real sympathy for the alcoholic. We try to prevent the production of alcoholics by practicing total abstinence. When society does produce alcoholics, we come forward to try to take care of them and to cure them.

When it comes to things that lead to real evil we must have the courage of our convictions. We have to manifest courage in any situation where we have to win to fight. On the battlefield we have to manifest courage. There is a battlefield. The battle is with alcohol and the misery it produces. We have to manifest courage in regard to that.

What The Figures Show

Following the practice of recent years, we again publish in the September issue of THE IMPROVEMENT ERA the following data, obtained from the state tax commission of sales in Utah during the fiscal years indicated—July 1 to June 30, respectively.

Paid for	1949	1950
Cigares	\$ 8,472,953	\$ 8,389,270
Beer	12,239,616	12,315,630
Hard Liquors..	12,819,282	12,449,985
Totals	\$33,531,851	\$33,154,885

Estimated Consumption per capita

Cigares	71.5 pkgs.	69.5 pkgs.
Beer	11.3 gals.	11.1 gals.

Estimated Cost per capita

Cigares	\$12.51	\$12.16
Beer	18.08	17.85
Hard Liquors ..	18.93	18.05
Totals	\$49.52	\$48.06

CAMPAIGN WORKERS, are you satisfied with results as shown by these figures? Apparently you have made but little progress during the past fiscal year. Is not more energetic and persistent action needed?



The Presiding

Ward Teaching Revitalizes The Teacher

WHILE it is true that ward teachers are sent into the homes of the Saints to teach, it is not infrequent that ward teachers themselves are revitalized, reactivated, and sometimes more truly converted through their own activities in this high calling. Witness the following account of an experience enjoyed by Bishop Murray Rawson, Richfield Ward, Blaine (Idaho) Stake:

Bishop Rawson and his counselors decided to call an adult member of the Aaronic Priesthood to do ward teaching. He was an ordained teacher, was thirty-nine years old, had a good wife and a fine family.

The bishop called! When told that he was being called to do ward teaching, the adult member seemed shocked and replied something like this—"I love the Church, but I am not very well-acquainted with its teachings. How can I teach others something I don't know too well myself?" Bishop Rawson assured him he was being called of the Lord and that the Lord would assist him if he would be faithful.

At the conclusion of a three-hour interview, the call was accepted. The new ward teacher was assigned to labor with a good companion.

Included in their district was a fine family where only the father was a member of the Church. However, the mother seemed anxious to learn more about the teachings of the gospel and apparently was quite ready to begin her investigation when the ward teachers made their first call.

By the time the visit was finished, the thirty-nine-year-old ward teacher had written down nineteen questions which the mother in the home had asked and which the ward teachers were not fully prepared to answer.

He took the questions home, borrowed his father's Church books, and went to work, determined to answer every one of the nineteen questions on the return visit. He answered the questions satisfactorily but was obliged to write down another list of questions nearly as long as the first and repeat his research in preparation for the third visit.

The result? The adult member of the Aaronic Priesthood who became a ward teacher became very regular in attending all Church meetings, was made first assistant in the ward

Y.M.M.I.A. superintendency, has recently been ordained an elder, and is now preparing to take his wife and family through the temple to be sealed together for all eternity—and all this because Bishop Rawson approached Eugene Freeman in the spirit of a bishop's calling and gave Brother Freeman the opportunity to find out for himself that the gospel of Jesus Christ is true and that this is the kingdom of God upon the earth.

Stake and ward leaders in ward teaching may well look over the possibilities of repeating this stimulating experience in every ward in the Church. Such an experience can come to others than the adult members of the Aaronic Priesthood. There are the inactive, even the indifferent who may likewise be revitalized if they are given an opportunity to serve.

Ward Teaching Begets Enduring Friendships

SOME of the most enduring friendships ever made in this Church have been built upon the foundation of service to others. These friendships are established in various ways; for example: When one renders service to those who are victims of misfortune, there grows in the memory of the distressed a lasting regard for the one so kind and considerate in the hour of need.

Opportunities for friendship through service are presented to ward teachers almost every day. When one renders service to others, the door for making friendships is opened.

When one who has erred is brought back into activity through kindness and understanding, he develops a deep appreciation for his benefactor.

When an earnest seeker after truth receives knowledge from a well-informed teacher, he treasures not only the knowledge, but also his association with his informant.

When one who is indifferent to the Church and its teachings has his whole concept of life changed by one who convincingly shows him the dangers of maintaining such an attitude, his heart will always be filled with gratitude for the one who led him

Ward Teaching And The Absentee

IN most wards there are members of record who, because of their work, are compelled to live away from home. These members are in need of the strengthening influence of ward teaching just as much as those living within the ward boundary, and more so, because many of them may have no contact with the Church and may be living among strangers.

Since they are members of record, the bishop is responsible for their welfare. While it may be impossible for the bishop to visit them personally, the U. S. mail is our servant, and it is possible to reach them by letter, even in remote places. Through this medium much good could be accomplished. A friendly letter from the ward committee on ward teaching may prove very stimulating to the recipients.

Such a project, if undertaken, should be under the direction of the ward bishop. While he would not be expected to write the letters, he could assign this responsibility each month to his counselors, clerks, and ward teacher supervisors. Each letter should be filled with the warmth of genuine friendship, a brief account of important events happening in the ward, and a short gospel message.

This procedure, if followed regularly, would be appreciated by individual members and families and tie them more securely to the ward and the Church. Manifest in such a worthy project would be the true spirit of "watching over the Church always" with a sincere desire to "see that all members do their duty."

carefully back into the path of righteous living.

When one's conduct and good example inspire youth to seek more lofty ideals, neither the example nor the individual will soon be forgotten.

On more than one occasion the Lord called his servants, "friends." Even in reproof he called them his friends. (D. & C. 93:45.) We want to be counted worthy to be among the Lord's friends. One of the most exacting conditions of this friendship will be that we prove to be friends to our associates by serving them faithfully.

THE IMPROVEMENT ERA

Bishoprie's Page

Prepared by Lee A. Palmer

Aaronic Priesthood

New Bishop Seeks After the Unordained

HERE is a record which we question has an equal in the Church.

A newly-ordained bishop immediately discovered he had only two deacons and one priest under twenty-one years of age in his ward of over three hundred members. He went to the records and soon discovered that he had the boys, but the boys had not been ordained.

He visited them all, and in less than six weeks from the date of his ordination as a bishop he had ordained twelve deacons, four teachers, and five priests in their respective age groups who had never before been ordained to the priesthood but who were all worthy to receive this divine authority. Twenty-one young men were given the personal attention of the president of the Aaronic Priesthood—and were they happy? The bishop said, "Every one of them is thrilled beyond words and is faithful in every call made of him."

This story will be of greatest worth only where stake and ward Aaronic Priesthood committees, and bishops particularly, follow this worthy example in looking after the unordained.

Challenging Records

Perfect Attendance Records Are Family Traditions



LUASENE—19



BLAINE—17



THE ANDERSONS
EARL DEAN—13



PETER—14

PROUDLY we present these four young people who have established an enviable record in Church activity and who are the pride and joy of their parents, Louis M. and Leota A. Anderson, Mt. Pleasant South Ward, North Sanpete (Utah) Stake.

Since they reached twelve years of age (their present ages are indicated by their names), they have maintained a perfect attendance record at sacrament meeting, Sunday School, and Y.W.M.I.A. for Luasene, and at priesthood meeting, sacrament meeting, Sunday School, and Y.M.M.I.A. for Blaine, Earl Dean, and Peter.

SEPTEMBER 1950

Adult Members

Bishop's Invitation Brings Happy Response

It will require two hundred dollars to complete the much-needed paint job on our ward buildings. Those who want to assist in this project are invited to contribute whatever sum they desire.

THE bishop had spoken. The ward priesthood meeting was dismissed. One man came forward, but not until after all had left the building. "Bishop," he said rather timidly, "here is my check for two hundred dollars. Please don't say anything about it to anybody."

He was an adult member of the Aaronic Priesthood. You see, he loved the Lord and the Church, too, although some had said: "He isn't interested; he doesn't care."

There is more loyalty, more love for the Lord and for the Church tucked away in many hearts than may be suspected. It is not likely they will too often disclose such characteristics. It is our duty, our responsibility, to discover them and to provide opportunities for their expression in service.

There is some clue to the interests, the loyalties, the loves, of every heart. It is our business to watch for that clue, to discover those interests, loyalties, and loves in the heart of every adult member of the Aaronic Priesthood.

Aaronic Priesthood

Quorum Presidencies, Group Leaders To Conduct Meetings

OBSERVATION points up the necessity for again directing the attention of bishoprics and quorum advisers to the fact that Aaronic Priesthood quorum presidencies or group leaders of teachers and deacons should not only preside over their quorum or group meetings but should also conduct the exercises thereof from beginning to end. The bishop should preside over his priests as their president.

Aaronic Priesthood leaders are expected to teach young quorum and group officers how to preside and how to conduct their meetings. Young

Build manhood into boyhood that there may be less boyhood in manhood.

men should not be left to do this work perfunctorily or to do it without being taught. It is the responsibility of the bishopric and advisers to teach them.

In addition to being instructed in the art of conducting their meetings, these young presiding officers should be taught their full responsibility toward each member of the quorum or group. An active interest in the backward and inactive members, stressing the desirability of personal visits to those needing encouragement in their duties, is basic to the proper training of these young men. What to do when bereavement, illness, or other misfortune strikes in the home of a group member should be a part of such training.

The quorum adviser meets the requirements of his calling best when he projects the genius of his own leadership into the lives of those called to preside over Aaronic Priesthood quorums.

Teach them, train them, show them how to do it, but let them do it. There is no substitute for experience in the art of presidency.

Consult your Aaronic Priesthood Handbook for further instructions on this matter and let there be such follow-up to these suggestions as to leave no quorum presidency or group leaders without adequate training as presiding officers.

GREAT ART CAN BE BEAUTIFUL

(Concluded from page 718)

liffs, and other families, helped stimulate the branch to greater activity. Dr. and Sister Fairbanks also, through their cultural activities, won respect for the Church among other churches and civic groups in Ann Arbor. The Ann Arbor Branch under the active program initiated by the people mentioned above, afforded spiritual guidance to many of the outstanding Latter-day Saint students who came there to study.

Sculptor Fairbanks' secret hope is that some day there will be a world academy as a means to world harmony. On this topic he says, "The academy would be a school to train youth of every nation in all branches of intellectual activity, particularly research in science and creative efforts in art, in order that they might contribute toward a dynamic rather than a static peace.

"In contrasting cultures, a dynamic harmony of balance and actions can be achieved, leading to

an enduring peace—rather than a static peace which will not provide energy outlets, and which might lead to war as an ultimate release of emotional and physical energy.

"Such an academy would not spend most of its scholars' efforts looking backward, but would supply new outlets for the future good and happiness of mankind. It would emphasize the coordination of cultures already developed and would aspire to the development of new ones.

"The students of such an academy would study the basic principle of art, science, and religion, to carry on research and creative efforts in the hope of arriving at universal understanding."

Yes, an artist can live by his art, and live well. And he can afford as many children as he and his wife want. And he can still dream of a world academy, and work for it, too, for Avard Fairbanks is a worker.

WANT AD

By Gladys B. Kennard

I read in the paper:

"A farm needs a boy
To work and to play and
To just feel its joy."

I think I'll apply, for

My folks will consent;
They say I should grow from
The earth—not cement.

I've heard Daddy say he
Thinks all boys need farms,
And, oh, how his tale of
His farm-childhood charms!
He'd rise at daybreak—not
Just once, but each day—
With something to rise for
More urgent than play.

He learned to meet life in
The snow, rain, or sun;
He slept well at night for
His rest had been won.
He'd hoe beets all day with
His dad, row on row,
And learn things I'm missing—
We both better go!

He'd spend priceless twilights
In Mother-son-walks
Or sit in the kitchen and
Churn to their talks:
Yes, Mother must go—I'll
Need her, there's no doubt!—
And brothers and sisters
I can't do without!

I'd have room for pets and
All things that boys hoard;
But I'd want to live there
And not just to board.
"A farm needs a boy"—No,
That one's not for me:
"A boy needs a farm with
His own family."

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Bear Lake Stake M. I. A.

SKATING PROJECT

APPROXIMATELY two years ago the stake Y.M.M.I.A. and the stake Y.W.M.I.A. of Bear Lake Stake bought roller skates in order to give wholesome, directed recreation to their youth. Since that time the entire membership of the stake has been invited to participate in this activity. In addition to this activity, one evening a week is given to the different wards in the stake to have their individual ward and class parties.

This undertaking deserves a great deal of commendation. Certainly it has helped to solve a recreational problem and has offered good, clean, wholesome, supervised fun for the youth of this area.

The youth in other stakes have found roller skating a worth-while activity. But many times they have had to take time which has not been considered valuable by commercial ventures and also have been forced to rent rinks that have not adhered to our standards and have thus afforded a bad environment for the young people. The achievement of Bear Lake Stake deserves Church-wide recognition.

As the stake Y.W.M.I.A. president said: "Bear Lake Stake loves its youth, and youth in turn loves recreation. So—come on, let's go roller skating."—*From material submitted by Stake President Mabel S. Athay.*

DISPLACED PERSON

By Jean Jarvis Berbert

BEWILDERMENT, unreconciled,

A mask upon his face,
He watches while a younger child
Usurps his former place

On Grandma's knee. His hurt eyes brim

As injured teardrops start—

No sanctuary here for him—

Displaced, in Grandma's heart.

SEPTEMBER 1950



BEAR LAKE STAKE AT SKATING RINK

The importance of

•Beneficiation

NOT ALL IRON ORES ARE SUITABLE for steel making as they come from the mines. In many cases waste must be removed from the ore and its quality improved so that it is suitable for making steel. The process of improving the quality of ore is called **BENEFICIATION**. Through beneficiation ore deposits which otherwise would not be mined are made useful . . . and our natural resources are conserved.

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Lehi in the Desert

(Continued from page 708)

³⁰⁰P. Baldensperger, in *PEFQ* 1903, p. 168, noting that the same conditions apply in ancient times.

³⁰¹Fr. Lenormant, "Les Noms de l'Araba et du Cuivre . . ." *Bibl. Arch. Soc. Trans.* V (1876), p. 344.

³⁰²Fr. von Luschan, "Eisentechnik in Afrika," *Zeitschrift für Ethnologie* 41 (1909), Heft 1, pp. 47-49.

³⁰³Jd., p. 48.

³⁰⁴Jd., p. 49.

³⁰⁵W. Ewing, in *PEFQ* 1895, p. 172f, cf. A. Jausen, "Judgments," *Rev. Biblique* XII, 259: "There is nothing stronger, and nothing more sacred than the oath among the nomads." This is true even of the city Arabs, if the oath be exacted under certain special conditions (*Sura, Westn. Palest.*, p. 327).

³⁰⁶*Sura of Westn. Palest. Spec. Papers*, p. 326; P. Baldensperger, *PEFQ* 1910, p. 261.

³⁰⁷*Arabia Deserta* II, 27.

³⁰⁸[Deleted].

³⁰⁹Barton, op. cit., II, 94, 141f, has some picturesque observations on how desert life toughens the women. Doughty is no less impressed.

³¹⁰Thomas, *Arabia Felix*, p. 48f.

³¹¹The large number of roots and derivative words in the Arabic vocabulary which refer to honey shows what a prominent place honey held in their economy. Thomas, of course, was not interested in finding honey, but for those who must live permanently in the desert, there is no greater treasure than a find of honey. Hence "the Arabs are curious in and fond of honey; Meccah alone affords eight or nine different varieties," according to Barton, op. cit. II, 130, n. 1, who proceeds to discuss the various types.

³¹²Hogarth, *Penetration of Arabia*, p. 137f.

³¹³Jd., pp. 148-150.

The Search

(Concluded from page 705)

It was a month after my own wedding that Maida telegraphed me, "Francie, I'm married. He's wonderful. Coming home with him today. See you."

The telegram must have been delayed because just as soon as I had read it, a taxi drove up, and I saw Maida and a man inside. My day-maid went to the door.

I streaked up the stairs, hoping at least to get my face powdered before greeting them, but Maida couldn't wait. She dashed up after me. "Francie, Francie, I'm so happy. Hurry, I want you to meet him. Oh, don't bother with your face. It really won't matter. Come on."

She pulled me, protesting, down to the living room. Her husband was staring out the window, but when we came in, he turned toward us, his eyes homing first to Maida.

He came toward us clumsily, and his gaze focused with embarrassment just above my head. He was nice. He was true blue, but he was big, and fumbling, and shy. Why, I thought with an inward prickle, he

was a masculine Maida, that is, the Maida that used to be, the one we all laughed at in high school.

Maida slipped her arm through his and stood against him. "Claude," she said softly, "this is Francie, our friend."

There it was, I thought, all out in the open just as if it were a picture she was holding up for me to see. She hadn't changed after all. Not Maida. She only looked different. She was still full of the old wounds, the old slights we kids had thoughtlessly inflicted upon her. They were there, tender and hurting even though the outer surface was smooth and perfect. But it didn't matter now. Maida was safe with Claude, who would always understand. Why shouldn't he, when he could match her every heartbreak?

I knew now what she meant when she said that only she would know when she met the man perfect for her.

It seemed to me that they both stood in a misty radiance of their own as I leaned toward them, holding out my hands and wishing them every happiness.

New Light on the Great Apostasy

(Continued from page 711)

Catholics, but few Protestants would deny that the early Church continued for a time with whatever gifts, graces, and authority it might have originally possessed. Actually, the Catholic concept of ecclesiastical authority has much more in common with Latter-day Saint views than does the Protestant concept.

Now let me proceed to clarify my analysis of the meaning of John's words.

1. The Apostle says "we know that it is the last hour," because his

audience had "heard that antichrist was coming" and "even now many antichrists have come." The Savior was, of course, one of those whose predictions were known to John's readers. When speaking to his Apostles concerning the destruction of Jerusalem and the spiritual difficulties of those days, our Lord had said:

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.⁷

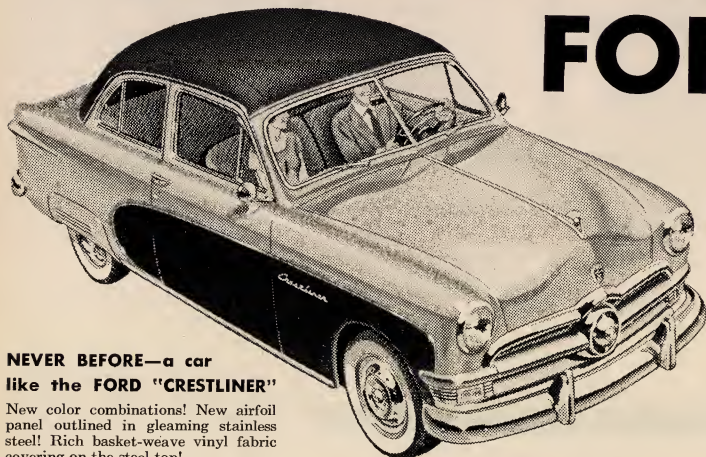
(Continued on page 746)

⁷Matthew 24:23-25

THE IMPROVEMENT ERA

LOOK!

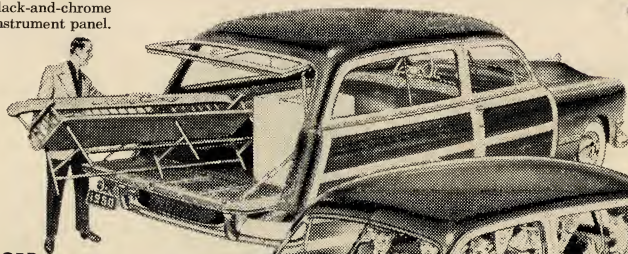
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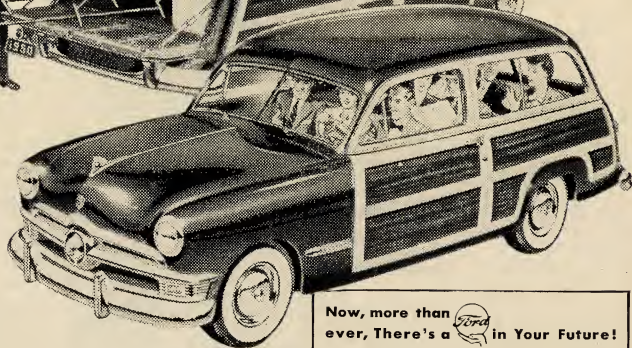
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New Light on the Great Apostasy

(Continued from page 744)

Notice that even the "very elect" should be deceived by the evil forces that should arise against the Saints. Some writers assert that the Lord's words have reference to his second advent and not to situations that should arise following the destruction of Jerusalem.⁸ With this conclusion I must disagree and must point out that the Savior's comments concerning the second coming begin with Matthew 24:27. In the quotation above he is simply repeating in somewhat different words the substance of what he had said at the beginning of the discourse.⁹

If the very elect are to be deceived, is it difficult to believe that John's "last hour" refers to the true Church's last struggle?

2. The Epistle of Jude refers to a period of time like John's "last hour" that had been predicted by the Apostles of Christ. Keep in mind that this letter was written because of the dangerous doctrines that were being spread among the Saints by false teachers, who were "denying our only Master and Lord" (v. 4), were rejecting all authority (v. 8), and were submitting to the evil inclinations of their carnal natures (vs. 8, 10, 12, 16, 23). The passage I have especially in mind is found in verses 17 and 18. Rather literally translated, it reads:

But do you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ; they said to you, "At the end of the time [or, at the last stage of the time] there will be scoffers, walking after their own ungodly lusts." (Author's rendition.)

I have italicized the words to which special attention should be called. What is meant by the "end of the time"? Essentially the same thing meant by John in his epistle, that the last hour or period of divine authority of the early Church was at hand. Jude goes on to characterize the people of whom he was writing as those "who set up divisions [that is, who are separating or causing separations from the Church, having little in common with the spirit of the gospel], worldly people, devoid of the

⁸See the Catholic writer, L. C. Fillion. *The Life of Christ*, III, p. 334

⁹Cf. Matthew 24:4-5

Spirit," to quote the new Revised Version of the New Testament.

3. The Revelation of St. John indicates that even the most faithful branches of the Church that remained in John's time were having a hard time of it in cleaving to the faith. Notice the following instances:

(a) Concerning the Church of Ephesus:

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (2:2-5.)

The reader will notice in this passage that men posing as apostles were going about in the Church. Though in this case the branch of the Church in Ephesus put the finger on them as deceivers and liars, we must view the situation as serious and aggravated—especially so when we remember that John accuses the Church as having left (or lost) its "first love." What is meant by this phrase? Some good scholars have differed materially in its interpretation. In view of the words which immediately follow, "Remember therefore from whence thou art fallen, and repent," I submit that the Church at Ephesus was itself in anything but a favorable spiritual condition. For the Church to lose or leave its "first love" is nothing but an orientalism which expresses the strained relations existing between the members and God, who once had their love and affection. Notice in the Book of Jeremiah the same idea. Here the Lord reminds Israel of her early love of him:

I remember for thee the affection of thy youth,

The love of thine espousals;
How thou wentest after Me in the wilderness,

In a land that was not sown. (Jer. 2:2.)
Jewish Publication Society Version

When John advises the Church to do its "first works," he appears to have in mind the fact that the people were in such a serious spir-

(Continued on page 748)

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748

NEW LIGHT ON THE GREAT APOSTASY

(Continued from page 747)

itual condition that they needed to repeat all of the soul-searching and good works which they performed prior to entering it in the first place.

(b) Concerning the Churches of Smyrna and Pergamos:

Notice that the writer, in referring to the Church in Smyrna, mentions the "blasphemy of them which say they are Jews, and are

not, but are of the synagogue of Satan." Though the Church had its faithful at this place, "the devil" was to cast some of them into prison. (2:9, 10.)

Pergamos is referred to as the place where "Satan's seat is."¹⁰ The Church here also had its faithful,

¹⁰Pergamos (better, Pergamum) is known to have been the headquarters of emperor-worship in the province of Asia, and emperor-worship was considered to be the outstanding foe of Christianity.

Rearview Living

BY RICHARD L. EVANS

PEOPLE are given to wondering what would have happened if they had done something differently: what would have happened if they had turned the other corner; what would have happened if they had taken the other job; what would have happened if they had married the other man; what would have happened if they had seen the doctor sooner; what would have happened if they had chosen the other road. Of course, we can't help wondering, but these are things we seldom know for certain. We can speculate as to the probabilities of what might have been, but seldom, if ever, could we definitely determine the full and ultimate consequences of the decisions we didn't make or of the things we didn't do. Even if we could go back, and even if we did decide differently, we should still have cause to wonder—because almost every choice we make means passing up many other possible choices. No doubt all of us have some regrets and misgivings, and no doubt all of us think at times how our choices could have been wiser and how our lives could have been better. But one of the greatest wastes in the world is brooding upon the past. This doesn't mean that we shouldn't regret past errors. It doesn't mean that we shouldn't think how we would face a similar situation if we should meet with one again. Nor does it mean that we shouldn't repent and improve upon the past. Surely we should and must. But those who gaze too much upon the past, those who think too much about what might have been, are running something of the same risk as the driver who keeps his eyes too much upon his rearview mirror and is inattentive to the road ahead. Experience is a great teacher. It is the road we have been over. But the wrecks in the rear aren't the ones we are now trying to avoid. It's the curves ahead that count now. Whatever mistakes we have made, whatever debts we have incurred, whatever duties we have deferred, our only way out is ahead. This is life's inflexible formula. What has been and might have been may well serve as a warning, but what may yet be is our cause of first concern.

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but some members were guilty of teaching the doctrine of Balaam or the teachings of the Nicolaitans." (2:13-15.)

(c) Concerning the Churches of Thyatira, Sardis, Philadelphia, and Laodicea:

Immorality seems to be the deadly sin in Thyatira (2:20-23), whereas the Church in Sardis is accused of practically being dead. Notice the Revised Standard Version reading in 3:1: "I know your works; you have the name of being alive, and you are dead." Verse 4 seems to emphasize the fact: "Yet you have still a few [italics mine] names in Sardis, people who have not soiled their garments; . . ." The terrific inroads of apostasy could not be better illustrated. The Church in Philadelphia is said to have "little power, and yet you have kept my word and have not denied my name." (3:1, Revised Standard Version.) What is the point here unless the name of the Lord was being widely denied throughout the Church? Finally, the condition of the Church in Laodicea emphasizes the point I am making that the Church was very weak at this time and its inner spiritual power had practically disappeared because of the fact that most of the Apostles were gone, and their power and authority were gone with them. John the Revelator was alone and unable to cope with the tremendous forces of evil which were arrayed against the Church, both from within and without. The chances are that John was shortly forbidden to preach to the wicked of that generation, even as the three Apostles and Mormon of the Nephite Church were forbidden to preach to the iniquitous inhabitants of this continent. (Mormon 1:16, 17.) The parallel is worth some reflection. Professor Weymouth's Version of 3:15-17 illustrates forcefully the sad condition of the Church at Laodicea:

. . . I know your doings—you are neither cold nor hot; I would that you were cold or hot! So, because you are lukewarm and neither hot nor cold, before long I will vomit you out of My mouth. [Italics mine.] You say, I am rich, and have wealth stored up, and stand in need of nothing; and you do not know that if there is a wretched creature it is you—pitiable, poor, blind, naked.

(Continued on page 750)

—The Nicolaitans divorced ethics from religion and held to the view that conduct mattered little if one's beliefs were correct. (2:13-15.)

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NEW LIGHT ON THE GREAT APOSTASY

(Continued from page 749)

I am frank to conclude that a careful study of John's words to the seven churches gives the impression that whereas some faithful souls remained in the branches of the Christian Church toward the end of the first century, the overall state of the Church was desperate. It was indeed the "last hour."

4. Even at a much earlier period Paul the Apostle had foreseen the coming of a great apostasy in the

Church. It will be remembered that when he met the elders of the Church of Ephesus at Miletus, while on his way to Jerusalem, he solemnly admonished them:

I know that after my departure fierce wolves will come among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. (Acts 20:29-31, Revised Standard Version.)

Here Paul is speaking of a situation which would arise in the Church at Ephesus some time in the future. We have already seen that what was to happen at Ephesus was to become widespread in the Church at the time John wrote to the Seven Churches in Asia. Moreover, certain men like those described in Paul's words, who were "to draw away the disciples after them," were among the breed who materially aided in bringing about the final downfall of the Church and who continued to rule the hollow shell called the Christian Church thereafter.

Paul's second epistle to the Thessalonians is impressive in the testimony it bears to the coming of a period of great apostasy in the Church. It will be recalled that one of the Apostle's purposes in writing the letter was to assure the Thessalonian Saints that Christ's Second Advent was not near at hand, nor would he come again unless a great religious revolt or apostasy first took place. As Professor Weymouth, the New Testament translator, points out, in Paul's first letter he had warned them of the *suddenness* of Christ's coming. (1 Thess. 5:1-11.) This word *suddenness* had been misinterpreted as *immediacy*, a mistake which the Apostle now corrects. Here are Paul's words in Weymouth's translation:

Now with respect to the coming of our Lord Jesus Christ and our gathering to meet him, we entreat you, brethren, not readily to become unsettled in mind or troubled, either by any spiritual revelation or by any word or letter alleged to come through us, to the effect that the day of the Lord is already here. Let no one in any way deceive you, for it cannot come unless the *apostasy comes first* [Italics mine], and the appearing of the man of sin, the son of perdition, who sets himself against and exalts himself above every so-called god or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God. (1 Thess. 2:1-4.)

Professor Charles J. Callan, a Catholic scholar, in his excellent two-volume work, *The Epistles of St. Paul*, comments on this passage as follows:

That "revolt" or *apostasy* here means a religious defection or falling away from God is the opinion of St. Thomas and all modern interpreters. It will be the first of the great events that shall precede the

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Parousia [Second Advent]. . . . The use of the definite article before "revolt" [here he gives the Greek for revolt or apostasy] shows that the Apostle was referring to a definite religious falling away known to his readers: "For many will come in my name, saying, 'I am Christ,' and they will seduce many, etc." (Matthew xxiv, 5 ff.) (Vol. II, 234.)

It is obvious that Paul had warned his readers about the coming of "the man of sin" and other wicked forces that would work on the Church, but he also told them that these forces would be held off or restrained somewhat until an "appointed time," a time which is the equivalent of John's "last hour":

Do you not remember that while I was still with you, I told you this? And now you know what restrains him, that he may be revealed only at his appointed time. For lawlessness is already at work in secret [Italics mine]; but in secret only until the man who now restrains it is removed, and then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth, and overwhelm by the Manifestation of His Presence. (II Thess. 2:5-8. Weymouth.)

We do not know to whom the Apostle is referring when he mentions the one who is restraining or holding back the man of sin. These verses (6, 7) are obscure to us for the very reason that Paul takes for granted that his readers are familiar with the instructions he had once given them concerning this point. It would be very interesting at this day to know what man or power prevented the forces of evil (the Antichrist) from overcoming the Church at an earlier period than it did. Speculation has been rife on this point. My guess would be that some powerful spiritual person in the Church was the restraining power until such time as the Lord allowed him to be taken or slain. When the Lord permitted this restraining force to be removed, the "last hour" of the Church's divine authority had come, for, says Paul:

The appearing of the lawless one will be attended by all sorts of miracles and signs and delusive marvels—for so Satan works—and by every kind of wicked deception for those who, because they did

not entertain the love of the truth so that they might be saved, are on the way to perdition. And for this reason God sends them a fatal delusion that they may believe that lie; in order that all may be judged who have refused to believe the truth and have taken pleasure in unrighteousness. (II Thess. 2:9-12. Weymouth.)

In accordance with Paul's predictions, "fatal heresies" (II Peter 2:1. Weymouth) were cunningly introduced into the Church and brought its downfall. The Church "fled into the wilderness" (Rev. 12:6), which fact made necessary the latter-day restoration of the divine power and authority which it once held. This restoration was in turn something which John the Beloved saw when he reported:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

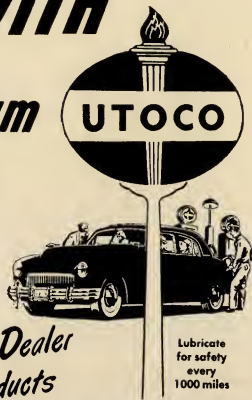
Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6, 7.)

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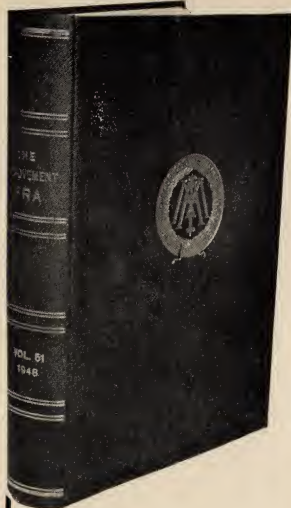


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WORTHY OF EMULATION

(Continued from page 699)

George F. Junior, and LeGrand, who has further honored his father in his position as Presiding Bishop. Their daughters have all married in the temple. Sister Richards loyally supported her husband in all of his activities and maintained an ideal home for him and for their

family. They celebrated their golden wedding anniversary in 1932 and were indeed gratified at the noble posterity with which they had been blessed, a posterity that delights to follow after the word of God rather than seek the delights of men. Sister Richards passed away April 1946. On July 20, 1947,

Fruits of FREEDOM

BY RICHARD L. EVANS

PERHAPS periodically we should look at the principles that prompted the Pioneers and Pilgrims of the past. Mostly they were men who wanted wider opportunity than the ways of the old world offered, who wanted to live according to conscience, who wanted freedom not only for themselves but also for their children and their children's children. The oppression and abuses which had been imposed upon them and their forebears were ever fresh in their minds, and they proceeded to see, as best they could, that such things should not soon recur. They fought for freedom; they lived for freedom; some of them died for freedom. And we their children have lived to see the fruits of the freedom that was so much cherished by our fathers. And not only we, but the rest of the world, look to this land as the symbol and the substance of the fruits of freedom—a freedom that has done more for more men, that has produced more for more people than any other way has ever been able to do, at any time, under any conditions. But despite the demonstrated fruits of freedom it seems that there are always some who seek to enslave. There are always some who seek to impose their planning and their purposes and their power upon other people. There are also some who have assumed, because freedom is subject to some excesses and abuses, that freedom has failed. Nothing could be further from the fact. It is likely that in this life there will always be abuses. But the fact remains that a finer, fuller, freer way of life has been found when free men have been free to decide for themselves and to realize the rewards of their own efforts. And any man who feels that he has found an acceptable substitute for freedom is mistaken. At this hour we are thankful for the faith, for the purpose, and for the resources that freedom has provided for the defense of freedom. And in all that we do, in all that we are, in all that we sacrifice, we must keep evermost in mind, even in meeting emergencies, that the over-all objective is freedom—the freedom of our fathers, freedom for our children, freedom for us and for all. Thank God that our Pilgrim and Pioneer fathers were mindful that the ultimate end was freedom.

"The Spoken Word" FROM TEMPLE SQUARE
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President Richards married Bessie Hollings, and she has brought him happiness and comfort during their brief time together.

Elder Richards had an orderly mind, and his addresses were all marked with deep thought and orderly array of the facts and ideas that he had marshalled to drive home the points that he wished to make. He was analytical and studious in his approach, and his organization and thoughtfulness made his messages strike home. Those who listened to his sermons were impressed by the logic of his thinking and the orderliness of the development of his speeches.

The qualities that President Richards possessed are those that the entire membership of the Church could emulate. He early learned the value of work, and from the time he was fifteen, he worked hard at manual labor in order to help provide for his father's family. He also learned early to be considerate of others and to reserve judgment until all the facts were available. He practised humility in his own life and in the evaluation of his contributions to the Church, and yet paradoxically, he was ever intensely proud of his family, a pride that they have justified through the lives they have led. At the time of his death, his posterity numbered thirteen living children, sixty-one grandchildren, eighty-nine great-grandchildren.—M. C. J.

Excerpts from President George F. Richards' Conference Talks

"**H**OLY men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they "testify of me."

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(Concluded on following page)

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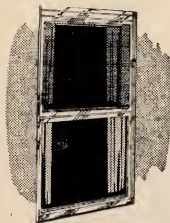
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Excerpts from Conference Talks

(Concluded from preceding page)

"What an honor it is, and we should so regard it, to be privileged to work with the Father and for the Father in the accomplishing of his purposes, looking to the saving of souls. I wonder if we fully appreciate this honor."

"I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, said, 'money I have not, but such as I have, I give freely unto you. Be ye healed.' And he was healed."

"Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ, I would point the way to those who have not understood the way of life and salvation—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them neither to deviate to the right nor to the left, but pursue a straightforward course, that when they reach the end of the trail they will not be disappointed with their life's work."

Maori Chief Predicts Coming of Missionaries

(Continued from page 698)

people who received all the covenants of the fullness of the gospel came from that one tribe. Thousands belonging to all native tribes of the Maori race had joined the Church but only Church members belonging to the tribe referred to in the "covenant" came to the temples during that forty-year-period and thereby fulfilled all the ordinances. After 1921 Latter-day Saints from the other tribes started coming to the temple and since that date have received the blessings of the sealing power in considerable numbers. As it was stated in the "covenant," they would learn that they were "the lost sheep of the house of Israel." They did learn this from the testimonies of the elders, and they were, and are, the only missionaries who have ever told the Maori people that they are of the House of Israel. Also they would be assured of "the increase of the race." During the years prior to 1881 the population had

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been consistently declining, and there were those who prophesied that within fifty years time the Maori race would be extinct. Believing that the Maori was of Israel, the L.D.S. missionary reassured them that their numbers would increase, and since that time the population has more than doubled.

To commemorate the occasion of Potangaroa's prophecy and the writing of the "covenant," a cement monument was erected in the historic meetinghouse where the convention was held, and the "covenant" was placed in the monument. In the year 1929, members of the Ratana Church, a sect of New Zealand origin, destroyed the monument for the purpose of recovering the "covenant." They were expectantly hoping that they would find in the "covenant" prophetic utterances with reference to the establishment of the "Ratana" movement and would thereby be able to convince the natives that their sect was the church for the Maori race. When the monument was broken into, however, there was no "covenant" to be found. Not having been hermetically sealed in the stone, time and moisture had damaged it beyond any hope of recovery.

During the year 1944 when the writer was presiding over the New Zealand Mission, he attended a Church conference in the same vicinity where the convention of March 1881 had been held and the incidents referred to above took place. While speaking at one of the meetings of the Church gathering, Brother Eriata Nopera told of his being present, as a very young man, at the convention of the leaders of the Ngatikahungunu Tribe in 1881, and of hearing the prophecies of Potangaroa about the coming of the true church to the Maori people. At the close of the meeting a Maori sister requested her husband to proceed immediately to their residence a mile or so distant and bring back a document which he would find rolled in brown paper at the bottom of her trunk. Upon his return he handed the package to his wife, and she then invited Brother Nopera and the writer to accompany her to another room where she handed it to Brother Nopera. Upon unrolling the brown wrapping paper, he discovered

(Concluded on following page)

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MAORI CHIEF PREDICTS COMING OF MISSIONARIES

(Concluded from preceding page)

ered that it contained a photographer's picture of the "covenant" which had been sealed up in the cement monument in *Ngatauewaru* meetinghouse in 1881.

A photographer doing business in Masterton in 1881, having heard of the prophecies of Potangaroa and that the written "covenant" was to be placed in a cement monument, asked the natives for permission to photograph it. Permission was

granted, and thus a true copy of the "covenant" was preserved. It had been in the possession of one family down through the years and concealed from public view as a sacred document until it was presented to Brother Nopera in 1944. It is now in the possession of the writer.

Potangaroa was only one of several native prophets who foretold the coming of the L.D.S. missionaries to the Maori people.

REPETITION

BY RICHARD L. EVANS

ONE of the approved ways of teaching and learning is by the process of repetition. But repetition may become tiresome to the teacher as well as to those who are being taught. And perplexed parents frequently become weary with the number of times they have to remind their children of even the simplest precepts and precautions—and children sometimes impatiently reply: "We've heard all that before!" No doubt we could save our children many heartaches, many disappointments, and much lost time if they would only listen and learn. But discouraged parents have often despaired. With this in mind, we may well begin to appreciate something of the problems and the patience of the Father of us all, from whom, all down through the ages, has come a tireless repetition of eternal truths, notwithstanding which, his children continue to go their own way and continue to get into trouble. Prophets repeatedly have proclaimed the principles and the penalties, and their words repeatedly have been recorded for men to read and to remember. But notwithstanding the innumerable times that these timeless truths have been written and read and spoken and heard, and notwithstanding the penalties that have been paid, the children of every generation seem to insist upon learning some lessons the costly way. If we can remember when we were younger, we may remember that our own generation was somewhat the same; and we may remember that we ourselves didn't always put all the good advice we got immediately into practice. (Nor do we yet.) But as to our children: As they grow up and take their places as parents, they begin to become concerned about their own children; they begin to know what it is that we have been trying so hard to say to them; and they begin to appreciate why. They begin to know that there are no new laws of sound and safe conduct in life. They have all been revealed and known and proved in the past. But still the process of repetition goes on—with impatient children protesting to parents that they have heard it all before—and with many of us needlessly paying a high price for lessons we might have learned sooner and easier and with less anguish, if we had been wise enough to heed what has happened in the past, and not so foolish as to suppose such things wouldn't happen again under the same or similar circumstances.

Revised

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 30, 1950
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MISSIONARIES ENTERING MISSION HOME JUNE 5,
AND DEPARTING JUNE 14, 1950

Reading from left to right, first row: Blanche Beutler, Lara Jenkins, Ruth Hensley, Hazel Eram, Donna Preator, Elizabeth Moody, Leland Gysi, D. R. Hale, Douglas Fox, Minnie A. Rossiter, Kent C. Child, George A. Rossiter, James Hansen, Delbert Farman, Glen R. Stubbs, Sylvester Mark Hulet, Amasa D. Iverson, Thelma Kunz, Virginia Coy.

Second row: Lu Dean Gilbert, Bobbie June Ball, Geraldine Russell, Barbara Klesoples, Ilene Richins, Edward Coltrin, Robert B. Sheldon, Susie Clark, William Clark, Jr., Paul R. Seale, Merton L. Crittenden, Calvin C. Harris, Harold W. Clayton, Louise Martin, Clowson Abraham, Beryl Calleen Hansen.

Third row: Mrs. Ila Cluff, Mary Lunt, Eugene Thornock, Dorothy Madsen, Della Mae Holmes, Carl D. Spear, Richard C. Cook, Clifford I. Alldredge,

Jordan G. Smith, L. Burton Fluckiger, Geraldine Alice Partridge, Patricia Ann Stein, Beverly Christensen.

Fourth row: Georgia Larsen, Verla Louise Brown, Arlene Jex, E. Bertrand Rigby, Robert J. Bunting, Herman M. Allenbach, A. Gilbert Wood, Karl K. West, Lynn Haslem, Larry Leo.

Fifth row: Calleen Lewis, Leah Hocking, Don E. Strabel, Lewis J. Teuscher.

Sixth row: Hazel Dawn Kissell, Calleen Beus, Carolyn Shurtlett, Ramona Adams, Glen Marchant, Max A. Millar, Paul Weiser.

Seventh row: Grant Ashcroft, Betty Ann Martinson, Wilma Christensen, Mavis Spencer, Ezma Welch.

Eighth row: Melvin O. Johnson, A. Paul Webb, Heber T. Hardman, Ivan J. Heslop, Ernest W. Maples, David E. Heltard, W. David Lord, Robert Putnam, Wells A. Grover, Beryl W. Roberts, William Colton, Jr., George Thackeray.

Ninth row: Gerald J. Epperson, Cecil Barton, Tommy L. Steffen, Frank A. Mascon, R. Paul Harris, Duane S. Guyman, Grant I. Garvin, Iven L. Alsop, Alvin G. Bytheway.

Tenth row: C. Maurice Sorensen, Kent Hilton, Clarence D. Jensen, Bill G. Badine, B. Maynard Griffin, James C. Poulton, Thomas W. Rogers.

Eleventh row: Richard L. McLaughlin, Mark W. Cram, Worth A. Nicoli, Richard K. Grover, Clinton Norton, Dale W. Nelson, Cleon B. Tanner, Glen H. Eldredge, LoVell Cluff.

Twelfth row: Joe Klein, Sherwin J. Atkinson, Victor Austin Harper, Elroy L. Richins, Samuel R. Gerrard, Jack W. Nelson, Harold W. Blauer, Donald R. Snow, John A. Gurney.

Thirteenth row: Glen A. Fifield, Oreste Lombardi. Fourteenth row: Joseph Mark Pancheri, Norman Van Waerkan.

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Second Largest L.D.S.

MISSIONARIES ENTERING THE MISSION HOME
JUNE 19, AND DEPARTING JUNE 28, 1950

First row: Robert Lee Hamric, Dwayne E. Larsen, LaDell Gillman, Kenneth M. Smith, F. Earl Mathe-son, Ray H. Wood, William J. Critchlow III, David L. Robins, William F. Means, Dallas Burnett, Fred H. Nelson, Max M. Angle, Orlin Grant Colvin.

Second row: Donald G. Paget, Mark H. Beckstrom, Ray H. Banks, Glen B. Goodrich, J. Keith Slade, Alma Charles Eitner, Jr., E. Allan Rosenwall, R. Donald Cluff, Lynn E. Zabriske, Clifford W. Smith, Bryant F. Merrick.

Third row: Donald C. Ashford, Dell T. Harmon, Orlin E. Ford, David F. Farveth, Ronda E. Whiting, John T. Smith, Darrell D. Tanner, Reed L. Stal-worth, Roy H. McCombs, Reed Payne, Glenn L. Momborg, Carroll F. Harrison, Frederick van Wynen, Don M. Weaver, Gary B. Garlick.

Fourth row: Lee LaVell McIntire, Richard D. S. Kwak, Dorothy Huelt, Barbara Kohler, Benita Ontiveros, Bonita Burgess, Cleo Bagley, Jillyn Winth, Don B. Colton, Director: Sara Beth Barnes, Marion Wilkinson, Bessy Bartholomew, Glovers Robison, Marcia Zella Brandham, Betty Harris, Joyce Tate, Joyce Briscoe, Faye Eileen Smith.

Fifth row: Francis Lenore Mills, Ernest LeRay Hallsted, Jack T. Fuller, Arden J. Palmer, Almon Lee Petersen, Robert E. Borg, John R. Lundgren,

Rae Jones, Marie C. Peshel, Florence H. Crump, Vilate Tolman, Claire Gilchrist, Helen Moss, Lola Hillman Packer, Marilyn Frank, Ella Lou Hawkes, Lucile Ursenbach, Evada Orme, Bernice Bullock.

Sixth row: John Hollingshead, Carol Nord, Ramona Ruzzenberger, Vida Johnson, E. Lynn Tucker, Reva Janson, Ruth Ballard, Loma Hansen, Leon Tillet, Anna Martin Madsen, Theodor Alfred Madsen, Elaine Taylor, Theodora Hymas, Esther Hadlock, Norma Rohde, Georgia Dawn Johnson, Connie E. Cowan, Viola Foote, Lucille Whitehead.

Seventh row: Russ W. Haws, Ardis Meservey, Aloma Call, Verlene Nelson, Shirley E. Call, Elna Guyman, Barbara B. Hansen, Marie Robbcock, Norma McKae, Gerald H. Gifford, Joseph Lyle Owens, Roland S. Jackson, L. Donald Long, Ezra John Nixson, Jr., Leonard C. MacKay, Roy A. McClellan, Barbara Page, Nina Mae Argyle, Norma Weight.

Eighth row: Ben LaMar Hopkins, Ida Lucile Boudiero, Kerma C. Merrill, Velay Lewis, Kathryn Welling, Jan Frampton, Dawn Bennion, Barbara Lyn West, Marian Bennion, L. Ray Gardiner, Leo W. Goates, Joseph A. Bagnall, Garnt J. Swenson, James Oren Sill, Duane Baldwin, Darrell F. Smith, Donald Scott Wilkinson.

Ninth row: James R. Jensen, Lynn Gardner, James W. Gaddes, Stanley M. Smoot, Duane Martin, James M. Rushforth, Jack H. Matkin, Robert D. Wilson, Melvin Carl Green, Leo James Hill, Ernest Lichfield, Dean Crandall, H. Richard Glissmeyer, Dean H.

Bradshaw, Wayne W. Randall, Hyrum Wendell Smith.

Tenth row: Elmo Jay Daley, Charles John Maurer, Ewell Gene Wade, Richard F. Blint, Fred H. Pack, Grant Rowley, Don Blake Dallin, Max Hill, Willis Pulver, F. Karl Egan, Roger Lee Bawn, John K. Crandall, Con L. Taylor, John William Ridge, Daryl L. Garfield, Richard Miles, B. Paul Harrison.

Eleventh row: James Crook, Layton Ott, William Vaughan, Richard L. McKay, Lynn Shawcroft, Edward R. Packham, Fredrick William Wach, Max Donald Hughes, John Darrell Zeeman, John Albert Osburn, Richard Allen Aldous, Robert Lester Glade, Laurence E. Reichmann, Blaine N. Howard, Neil H. Larsen, Kenneth Alford, Robert R. Perkes.

Twelfth row: Lloyd A. Larson, Jr., John S. Miles, Darrell L. Kasteler, J. Elmer Collings, Howard Sanders, Dean Luddington, Heber Andrus, Lloyd K. Bishop, Stanley S. Bishop, Heber Fullmer, Carl G. Johnson.

Thirteenth row: Bert Earl Swenson, Glen Soren Larson, George Robert Ault, Mac Rae Bartholo-mew, Don Ray Clegg, Phil Marko Gillies, Louis C. Midgley, Sheridan L. Hansen, Sherman R. Hansen,

THE IMPROVEMENT ERA



Missionary Class*

Gordon S. Thompson, Bevan Haycock, Richard Phelps, Vern Carlsen.

Fourteenth row: Don L. Scott, Gene J. Condie, John J. Keate, Richard Wallis Blomquist, Clair Albert Robison, Farrell W. Kirk, Jr., Blaine Leon Hudson, David L. Wood, C. Douglas Hinckley, Edwin Hinckley Burgoyne, Richard L. Dewsnup, Ronald C. Packard, Robert L. Beecraft, William J. Maynes.

Fifteenth row: Stanley J. Dewsnup, Myles C. Jones, Vere G. Berrett, Grant D. Winward, Paul Berrett, John LeRay Jarvis, Kenneth Dee Johnson, Clifford N. Cutler, Wallace Karren, Howard Heslington.

Sixteenth row: LaMar Skeen, Duane Erickson, Darrel Lee, Ralph Mitchell, Wayne D. Elton, David William Swaisland, Wendell J. Duncan, Newell K. Judkins, Jim Bench, Marshall Burton, James S. Taylor, Bob Despain, Lawrence K. Raty, Dale I. Droubay.

Seventeenth row: Floyd N. Gibby, Dale W. Stevens, Richard R. Cragun, Robert D. Hatch, Arthur F. Budgo, R. Kelvin Brewer, Jack Edwin Jenkins, David J. Hooper, Morris L. Mower, Jack A. Watts, James Leonard Shurtliff, Herman C. Coray, Arthur C. Day.

Eighteenth row: James Candie, Edward G. Morshali, Richard J. Galbraith, Howard E. Dransfield, Palmer Clark, Wayne Gyl, Lowell J. Stratford, Mack T. Dasturp, Wharton Allen, Fred LeRay Hill, Jr., J. Howard Terry, William E. Lotimer.

Nineteenth row: Charles K. Arnold, Travis G. Haws, Robert Durrans, Leslie Hunter, Craig Bentley, S. Mark Johnson, Robert N. Chappell, Millard E. Wilde, Richard T. Rowley, Robert H. Hales, Tolmace Conrad Jude, Paul Blake Lott, Melvin Whipple.

Twentieth row: Richard P. Ivie, Vernon Garzitto, Eldon S. Groves, Reed H. Kezerian, Duane E. Davis, Jesse Asay, Rulon W. Cluff, John Ray Hamblin, Norman Johnson, Eugene R. Fallentine, Ivan C. Swanson, Kent Davis, Lester L. Knight, William N. Ludwig, (east side, on step) Irvin D. Bird, Jr., Merlin Stevens.

Twenty-first row: L. Carlisle Nielsen, Wendol M. Murray, J. Dean Barnett, Rulon Dean Skinner, Lloyd M. Sutcliffe, James W. Parter, Norman D. Clyde, Clyde A. Christensen, Jack L. Parker, Ivin LaPhel Holt, Bruce J. Christensen, Robert A. Johnson, Evan P. Schmuhi.

Twenty-second row: D. M. Groat, John R. Hulme, Kyle S. Ransom, Joseph F. Barton, Clayton McCorkie, Richard L. Dutton, Clyde N. Coats, Blair L. Beck, Darwin C. Hapworth, W. John Sprunt, Robert L. Stephenson, Duane P. Memmott, Lee T. Cox, Paul R. Band.

Twenty-third row: Lawrence W. Urry, Robert E.

Harvey, Dean W. Bitter, Edward H. Southwick, LeVan G. Urie, R. William Bradford, Dan Curtis Perry, Donald Keith Fowles, Franklin Kay Gizon, Donna R. Amott, Arnold C. Larsen, Gary J. Loveridge, Earl W. Snell.

Twenty-fourth row: Paul Biorn, Dan Oborn, Harold Wilkinson, George Anderson, Carl Anderson, Dohl Hatch, Dan Duke, Floyd Gillespie, Richard Hammond.

Twenty-fifth row: Eugene Olverson, Keith Higginson, Harold G. Williams, Douglas Harker, Keith Gosslind, Thomas Holmes, Glen W. Pant.

Twenty-sixth row: Warren Davis, Harold Jones, Richard Bigler, G. Albin Matsen, Orton L. Wilkins, Max Ransquist.

Twenty-seventh row: Brian H. Nelson, Richard E. Barker, Richard K. Winters, Murray F. Smith, Dan Lind, Dan Lyman, Calvin Richardson, F. K. Nielsen, Steven W. Straw, LeRay L. McAllister, Floyd Trimble.

West Balcony: (First row) Bill Edwards, Orval Skousen, Ray Wilde, (Second row) W. J. Penrod, Don Frie, (Third row) Dale Geddes, Tom Palmer, Charles W. Embleton, Milton Hammond.

East Balcony: Richard Brunner, E. Harold Jones, Wendell Jensen.

*The above group of missionaries number 387, the second largest to come together in the Mission Home at one time. The largest group, assembled at the home on June 21, 1948, numbered 443.

Your Page AND OURS

CORRECTION

THE IMPROVEMENT ERA wishes to correct the omission of the credit line for the photographs used in the article

FOREBEARS AND POSTERITY IN THE PACIFIC ISLES

by E. S. Craighill Handy and Mary Kawena Pukui, and published in the August issue. The photographs were graciously supplied by Bernice P. Bishop Museum, Honolulu, Hawaii.

Keams Canyon, Arizona

INDEED, I am very happy to know that I have been considered as one among our Indian Saints to receive such a splendid gift—THE IMPROVEMENT ERA.

I am familiar with the magazine and its wholesome contents, also the many good writings of our Church leaders. I sincerely believe that I can receive much good benefit from reading this magazine, and I do appreciate it very much. I want to thank those whose efforts have made this gift possible.

I shall pass it along to other Indian members after reading it.

I want to thank you again for this special gift, and may God bless each and every one of you brothers and sisters of the University Ward who have made this gift possible.

We remain your Brother & Sister

/s/ Samuel and Mardell Shing.

Penticton, B. C., Canada

Dear Editors:

I AM enclosing my renewal subscription to THE IMPROVEMENT ERA.

Two missionaries gave this to me as a gift when I was a non-member of the Church. I have received much help and enlightenment from the wonderful articles enclosed in

its covers. The poems are all so beautiful also, and it makes one realize more than ever what a wonderful gift has been bestowed on the people as a whole.

Now I am a three-day old member of the Church, and I can never thank the missionaries enough for bringing the gospel to me. Thanks to all the parents who sacrifice to send them, to the teachers who taught them, to Joseph Smith for restoration of the gospel, and to Jesus Christ for giving it to me.

Sincerely,
Mrs. Ernest L. Mason

THE LIGHT TOUCH

A distinguished Bostonian, stopping off in Salt Lake City on his way to the Pacific Coast, made the acquaintance of a little Latter-day Saint girl.

"I'm from Boston," he said to her. "I suppose you know where Boston is?"
"Oh, yes, I do," answered the little girl eagerly. "Our Sunday School has a missionary there."

A floorwalker, tired of his job, gave it up and joined the police force. Several months later, a friend asked him how he liked being a policeman. "Well," he replied, "the pay and the hours are good, but what I like best is that the customer is always wrong."

If a man makes a stupid mistake, men say: "What a fool that man is."

If a woman makes a stupid mistake, men say: "What fools women are!"

LAMANITES PARTICIPATE IN ST. JOSEPH STAKE M.I.A. DANCE FESTIVAL



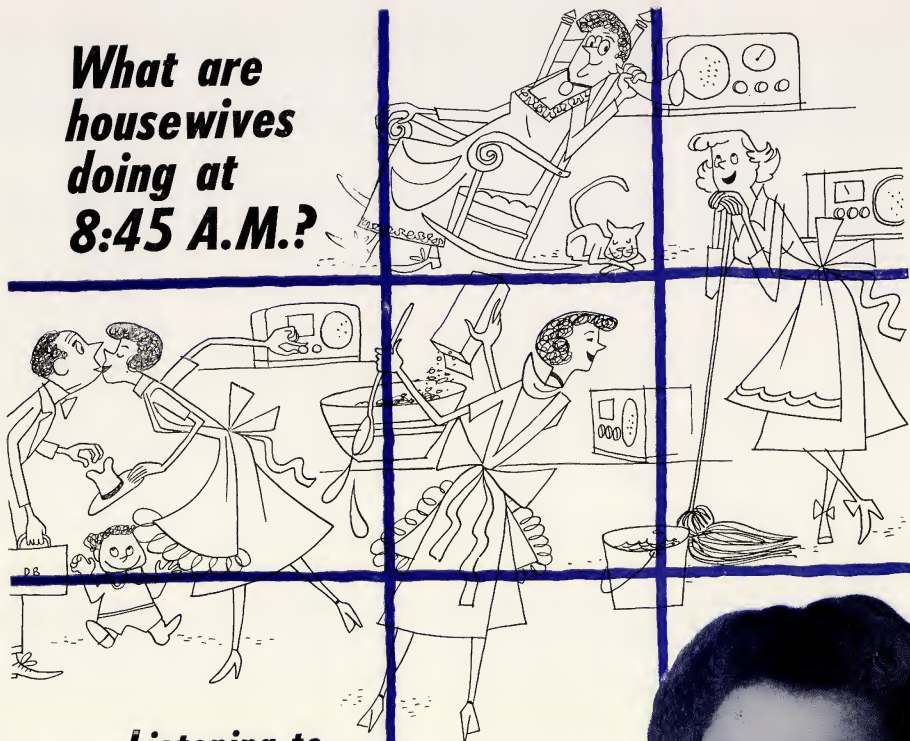
May 2, 1950 the St. Joseph Stake M.I.A. held its annual dance festival in Pima, Arizona. Each ward presented two numbers along with several mixers and musical numbers, after which a dance was held.

The highlight of the evening was an Apache dance by Indians from the San Carlos reservation at Bylas. Twenty young boys and girls participated in native dress. Brother and Sister Reuben Butler with Brother and Sister Arthur Lee are doing a wonderful work with our Lamanite brethren at Bylas. Brother and Sister Charles Beals, St. Joseph Stake M.I.A. dance directors, have spent much time and effort with the Lamanites in teaching them our dances.

A nice chapel for the Indians has been built by the St. Joseph Stake, and each day results from the combined efforts of all can be seen.

Submitted by Olive Nash Hoopes

What are housewives doing at 8:45 A.M.?

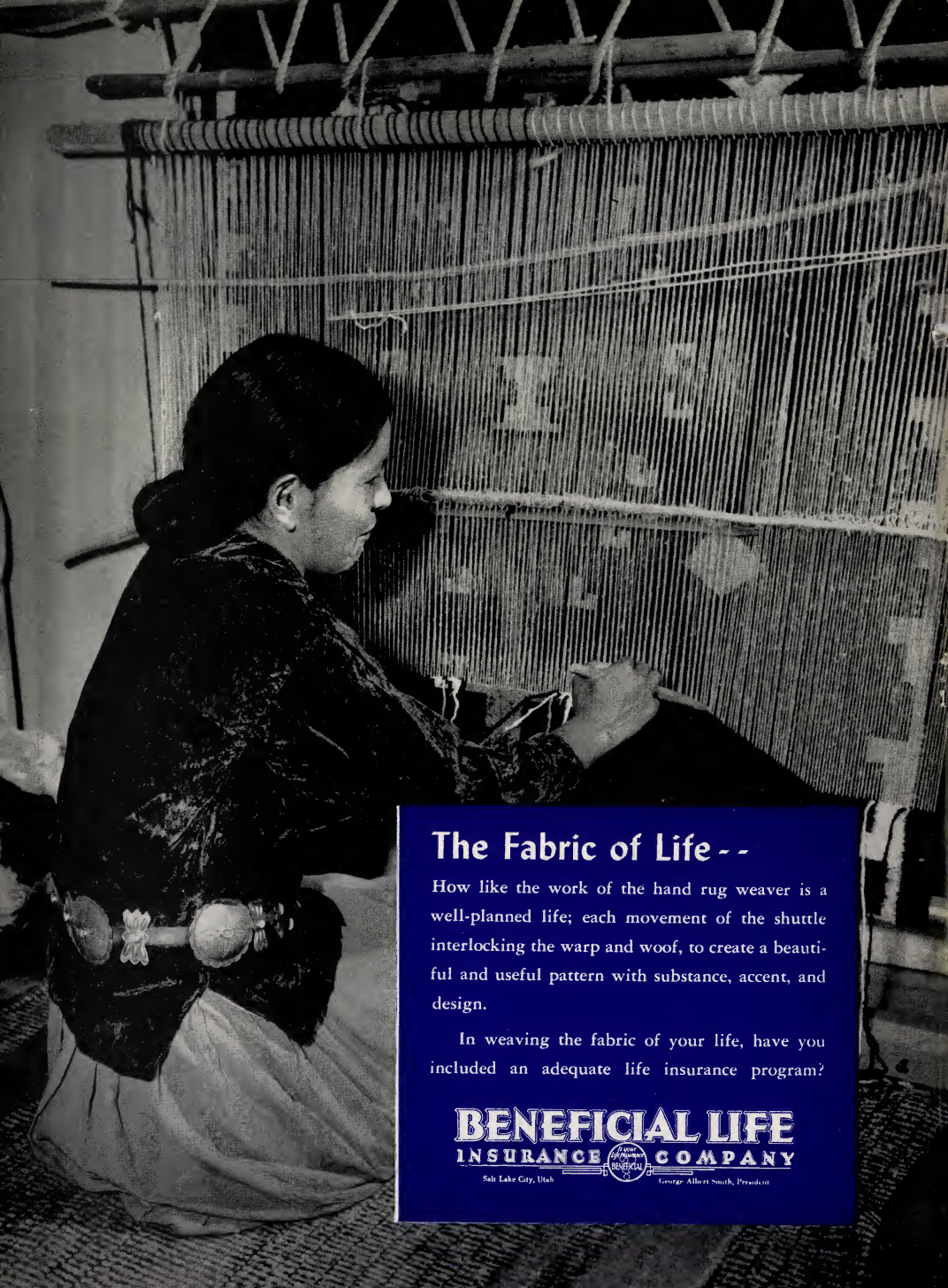


...Listening to MARGARET MASTERS' KITCHEN!

Margaret Masters is a homemaker herself, and shares the problems of running a home and rearing children. And because in her friendly, chatty fashion she dispatches valuable tips on cooking and running the home, Mrs. Masters is indeed a welcome guest. If you're not already one of Margaret's friends, you'll want to be. You'll want to join the thousands of other housewives who tune in regularly for a visit on "Margaret Masters' Kitchen," heard Monday through Friday at 8:45 a.m. on

KSL





The Fabric of Life - -

How like the work of the hand rug weaver is a well-planned life; each movement of the shuttle interlocking the warp and woof, to create a beautiful and useful pattern with substance, accent, and design.

In weaving the fabric of your life, have you included an adequate life insurance program?

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Salt Lake City, Utah



George Albert Smith, President